now Methodist message

Malaysia Message

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SPECIAL HOME EDITION

SINGAPORE
NOVEMBER, 1940

Photo by Schmucker

Penghulus Jugah and T'mong Kok, chieftains of the Balei River District in Sarawak, Borneo, where the Methodists are opening their newest work.

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By William Cross, M.A.

● This book should be useful to teachers and all ministers who believe in individual evangelism. Also, many parents desire a book which might be put into the hands of young people who out of Christian homes are perplexed as they face the unbelieving world of today and who yet deeply desire to go straight. This book is such. It shows a young mind passing through the most critical and decisive year of adolescence into strong hopeful manhood.

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A Symposium

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● In this book the author has written the story of his criketing life from the village green at Gidea Park to the grossly over-prepared wicket on the Kingsmead ground at Durham. Mr. Farnes writes interestingly and with keen observation of his days at Cambridge and with Essex, and of his tours in the West Indies, in Australia and New Zealand, and in South Africa. His last chapter, comparing past and modern cricket is perhaps the best thing in a book which will be read by many cricketers, as it certainly deserves to be.

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METHODIST BOOK ROOM

48 CANNING RISE : SINGAPORE

THE MALAYSIA MESSAGE

OFFICIAL ORGAN OF THE METHODIST CHURCH, MALAYSIA

VOL. 50 SINGAPORE, NOVEMBER, 1940 (HOME EDITION NO. 2)

FOREWORD

THE MALAYSIA MESSAGE is the official news organ of The Methodist Church in Malaysia, which includes our work throughout the Malay Peninsula, our work in Sumatra and in Sarawak, Borneo. This magazine is issued monthly in order to provide religious literature for our Methodist Christians in Malaya and also to keep the Church at home informed as to the progress of the Church here.

In March of this year we tried a new experiment in issuing a special Home Edition compiled of interesting sections and pictures of previous issues of the Malaysia Message. These were sent to approximately 2,000 people in America. We would be happy if all who received this special issue were subscribers to our magazine but we realise that much of the contents of our monthly issues are of purely local interest and therefore would not attract much interest in the homeland.

After the experience of our first edition we are now sending you a second one which includes practically all the pictures used in the issues from February through October of this year and only an absolute minimum of printing matter which we feel is of sufficient importance and interest to our home readers. This edition is therefore practically a pictorial number of the Malaysia Message.

This special edition is being sent to you by the various missionaries of our field and they will either enclose slips indicating who the donor is or will communicate with you direct by letter. It is our hope first of all that this issue will give you a wider understanding and a deeper appreciation of what we are trying to do in Malaya. Secondly we hope it may be of service to the various missionary societies, young peoples organizations and Sunday School classes in your own churches. We know that many times both pastors and leaders are at a loss for materials about the Missionary Enterprise to give their people. Malaysia is not as well known to the church at home as are our larger fields, e.g. China, India and South America. We do not expect that you will read everything in this issue but we do hope that you will take time to look at it carefully and at least read the few articles which have been included.

We begin this issue with a brief account of the Malaya Annual Conference sessions held last January and along with that we call your attention to two very interesting graphs on pages 4 and 11.

In our first Home Edition we gave you an account written by the editor of a trip which he took into the interior of Borneo. In this issue, beginning on page 9, you will find an interesting article written by the Rev. Paul H. Schmucker, missionary to the Dyaks at Kapit, Sarawak, Borneo. It describes an up-river journey that he took among the people to whom he and his wife are just beginning to minister.

We Methodists in Malaya are very proud of our Home Missionary Society which was started ten years ago. We want to call your attention to two articles written about the work of this Society among the Sakai or hill people of Malaya. You will find the first one beginning on page 15 and the second one beginning on page 23. They are written by the Rev. Burr Baughman one of our missionaries who is in charge of our Sakai work in Pahang.

On page 18 you will read an appreciation of Miss Ada Pugh who for forty years served in various sections of Malaya and particularly in Malacca as a W.F.M.S. missionary.

The remainder of this edition is made up of pictures describing various schools, mission centres and churches up and down our land.

We will be very happy to receive comments from our friends at home as to how useful and interesting you have found this special issue.

HOBART B. AMSTUTZ, Editor.

The Malaya Annual Conference

By T. Runyan

Photo by McGraw

The Rev. R. A. Blasdell giving his District Report at the Annual Conference Session in the Wesley Church, Singapore. Looking from the rear of the nave to the Chancel.

THE forty-eighth session of the Malaya Annual Conference convened in Singapore Wesley Church at 8.30 o'clock Thursday morning, January 4th, 1940. The session was fittingly opened with the service of Holy Communion which was preceeded by an address by Bishop Edwin F. Lee.

It is always a heartening experience to welcome new workers to the field. It seems that our missionary personnel is ever in need of reinforcement. We never seem to have a sufficient number of workers to do all that needs to be done. During the past year six new recruits arrived, and on Friday morning they were introduced to their co-workers. They are all young people of high calibre and will, we trust, make a valuable contribution to the work of this field. The four young women, Miss Edna Dahlin, Miss Bonita Bloxsom, Miss Louise Leonard, and Miss Jean Siefer, have been appointed to work in Kuala Lumpur, Malacca, Taiping, and Penang respectively. The two men, the Rev. C. H. Foss and Mr. L. Heimark, will be stationed in Kuala Lumpur and Penang. We heartily welcome these newcomers to a field of labour where large opportunities for effective service await them.

The reports of the District Superintendents called attention to no startling gains, no surprisingly outstanding achievements, but they did reveal this fact - our Church in Malaya is no longer a struggling missionary enterprise. The Methodist Church in this land is a securely established Christian body, effective in its witness, steady in its growth, and exercising, through its religious and educational programme, a profound influence for good on the life of this country. Though gains vary from year to year, the forward march of Malayan Methodism is shown by such advances as the organization of ten new churches during the past year and a twelve percent increase in Sunday School enrolment.

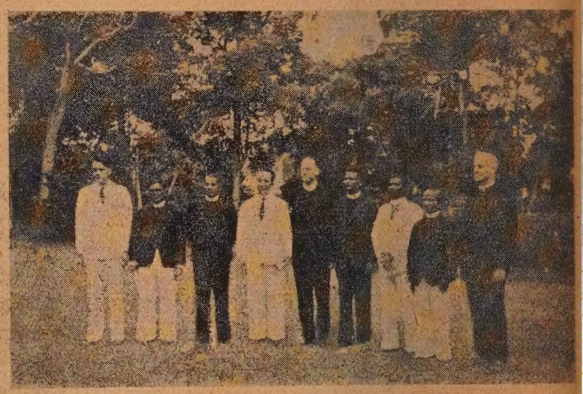


Photo by Foss

Bishop Edwin F. Lee with the newly ordained deacons and elders.

ANOTHER important report laid before the Conference was that presented by Mr. V. D. Kuppusamy, the President of the Home Missionary Society. The Home Missionary Society has completed ten years of activity in this country. Year by year it has assumed larger responsibilities and extended its field of labour. During the past year one Chinese and two Tamil workers were employed in vernacular work in the state of Pahang; three Batak workers and their families carried on work in the two Cameron Highlands stations and in the Telom and Jelai Valleys;

Photo by McGraw

Our 1938 Missionary Recruits

a grant of $150.00 was made toward the support of the Malay Girls' Hostel in Malacca; a subsidy of $250.00 was granted to help start work among the Dyaks in Borneo. From a few hundred dollars received through voluntary contributions the first year, the icome of the society has steadily increased. During the year 1939 over $4,000.00 was contributed by our Malayan Methodists to support the Home Missions programme. The budget for the year 1940 is fixed at $4,500.00. The seed which has been patiently and persistently sown through the years is beginning to bear fruit. The Tamil and Chinese workers in Pahang reported 13 adult and 15 infant baptisms and the reception of 23 Preparatory Members during the past year. The Society is preparing to authorize the baptism of those Sakais who, after a period of training and instruction extending over several years, have been deemed ready to receive the sacrament.

Photo by McGraw

"The Tuck Shop" during a recess of the Annual Conference. The Wesley Hall.

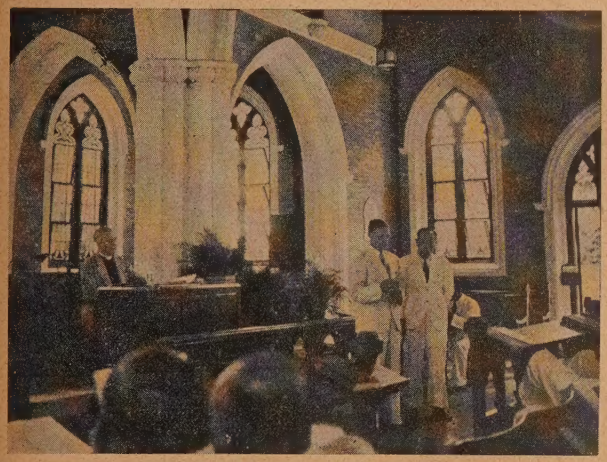


Photo by McGraw

The Rev. Paul Schmucker reading a translation of the Rev. Wong King Hwo's District Report. Bishop Lee in the Chair.

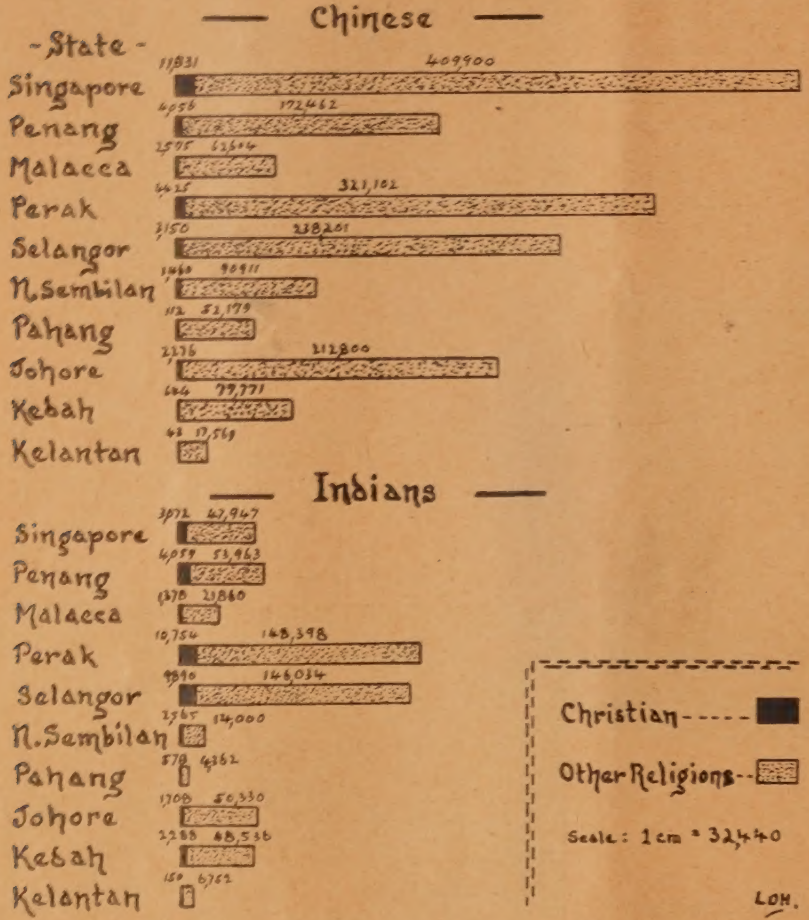
ONE of the "high spots" of every Conference session is the annual All Methodist Service of Worship which is held on Sunday evening in the Victoria Memorial Hall. It is truly an inspiratioin to see that great hall filled to capacity with Christians of different races drawn together by the common impulse to worship Him who is the Father of all men. Excellent music was provided by the guest organist, Mr. Werner Baer, and by a large Methodist choir of seventy voices under the capable direction of Mr. T. W. Hinch. Bishop Lee's sermon on the subject, "Conserving Intellectual Gains in Faith," was carried by radio broadcast beyond the walls of the Memorial Hall and into many Malayan homes up and down the Peninsula.

Though Conference is always a busy time for those who attend, it is also a time of spiritual uplift and refreshment. There is quickening power in the experience of Christian fellowship. The coming together of workers engaged in the common task of glorifying our Lord and Saviour, whether that coming together is in a Conference business session or in a service of worship, strengthens morale and the consciousness of "oneness" in the Lord. We return to our stations beholding fields white for the harvest, and, though the labourers be few, the task before us presents a challenge to our faith and trust in God's power to do mighty works. It is our earnest prayer that God's blessing may go with us, and that the year 1940 will see us all faithfully performing the glorious task which has been committed to our charge.

Photo by McGraw

Annual Conference in Session in the Wesley Church, Singapore. Looking from the Chancel to the rear of the nave.

"The Harvest is Plenteous..."



This significant graph and the one on page 11 were prepared by the Rev. C. D. Patterson for the Annual Conference

Photo by Thomas

Mr. and Mrs. Lim Ah Kow. Mr. Lim has for 12 years been caretaker of the Wesley Hall, Singapore.

The Rev. and Mrs. H. H. Peterson immediately after their wedding in the Wesley Church, Penang.

Mr. V. D. Kuppusamy Transferred

After sixteen years of teaching in the Anglo-Chinese School, Ipoh, Mr. V. D. Kuppusamy, F.R.G.S., F.R.S.A., F.R.A.I., goes to Parit Buntar on transfer, at the end of this month, as Principal of the Anglo-Chinese School.

His most outstanding piece of work was done as President of the Home Missionary Society for three years, (1937—1939); which does social, educational and medical work among the Sakai people of the Cameron Highlands, the Jelai and Telom Valleys in Pahang, and as a society has raised funds by voluntary contribution. In 1939 alone the total amount raised amounted to $4,200. In recognition of this work he was electced F.R.A.I. and F.R.S.A.

In 1936 he was the Lay Delegate of the Methodist Church in Malaya to the General Conference in U.S.A. and the World Sunday School Convention at Oslo, Norway.

Farewells to Chinese District Superintendents

On January 24 a tea party was held as a farewell to the Rev. C. E. Fang, District Superintendent of the Perak-Penang district of the Chinese Mission Conference, by the Sitiawan Chinese church prior to his transfer to Malacca. Rev. Fang has had a very successful term of service as Superintendent of this district and as pastor of the Kampong Koh Chinese Church. He has been successful in the erection of several church buildings and in considerably

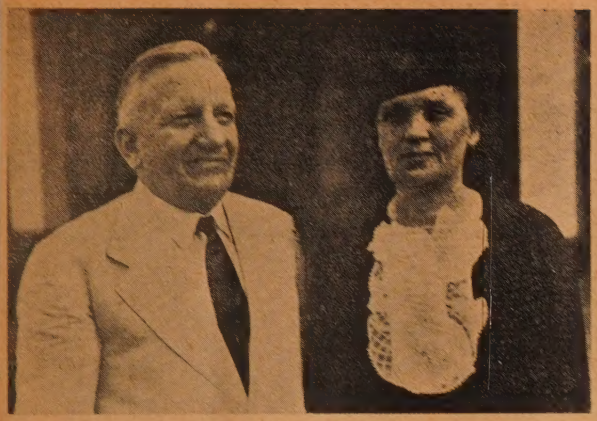


Photo by Thomas

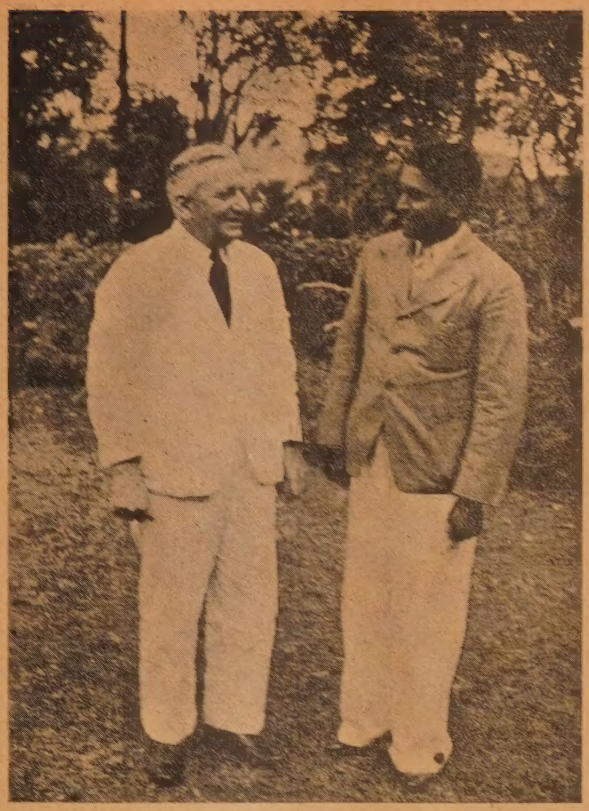
The Rev. Dr. and Mrs. Marmaduke Dodsworth who went on Furlough February 8th.

enlarging the scope of his district. The number of appointments now on this district is almost double to what it was three years ago. The first of February Mr. Fang goes to Malacca to become Superintendent of that district while the Rev. John Chua, pastor for many years of the Malacca Chinese Church, takes his place at Sitiawan. The former Perak-Penang district has been placed under two superintendents, the Rev. Chua taking the work in Perak and the Rev. Timothy Huang, pastor of the Chinese Church in Penang, the Penang District.

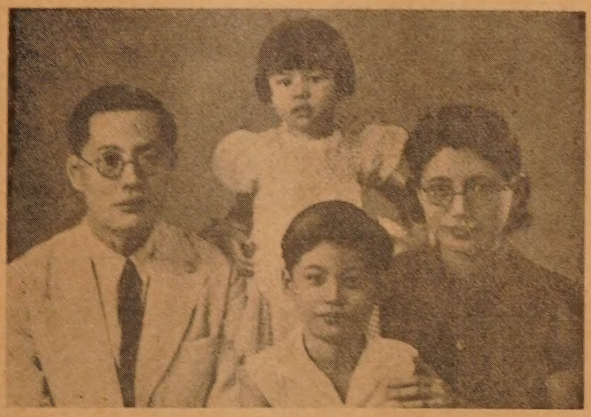
On the 27th January the Chinese Church of Malacca tendered a farewell to their pastor, the Rev. John Chua. A large representative gathering was present in the hall of the Methodist Girls School and Mr. and Mrs. Chua were given a very happy send off. On their way to Sitiawan on January 29th they had an accident with their motor car and both were admitted to the hospital in Tapah. Fortunately their injuries were not fatal but so serious as to keep them in the hospital two weeks. Before they are able to proceed to Sitiawan they will have to spend some time in the Cameron Highlands convalescing.

Photo by Thomas

Miss R. Harvey and Hostesses at the Conference Reception.



Dr. M. Dodsworth and Mr. Arthur Isaacs delegates to the General Conference.



Dr. and Mrs. Goh Kok Kee and Family of Kuantan They are active workers in Kuantan Methodism.

Sitiawan District Ladies Aid

In conformance with the new legislation of The Methodist Church the Sitiawan District Ladies Aid Society changed its name to the Sitiawan District World Federation of Methodist Women and elected the following officers for 1940:

President	Miss N. B. Craven
Vice President	Mrs. C. Y. Fang

Photo by Thomas

The Conference Reception in the Garden of the Fairfield Girls School, Singapore. Bishop Lee in the centre.

Photo by Reinoehl

Seremban League X'mas Party in the Wesley Manse.

The Rev. and Mrs. Tyler Thompson who arrived in January and are stationed in Singapore.

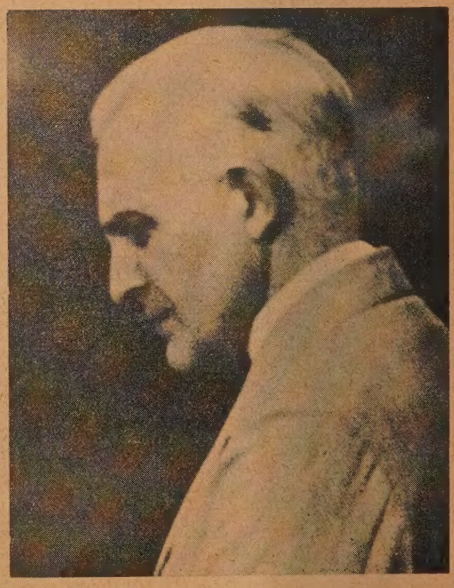
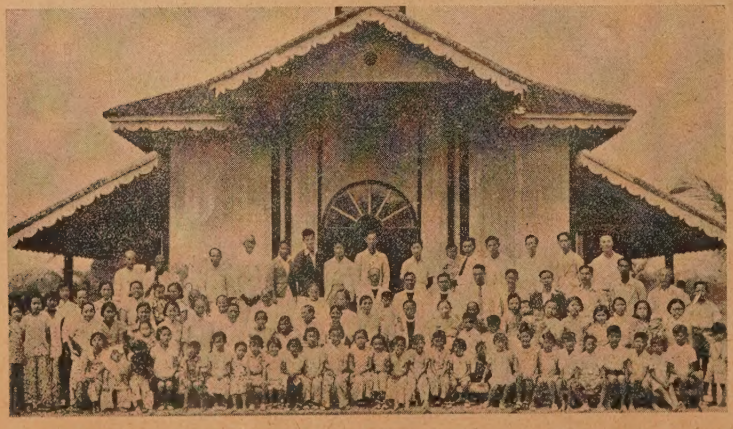
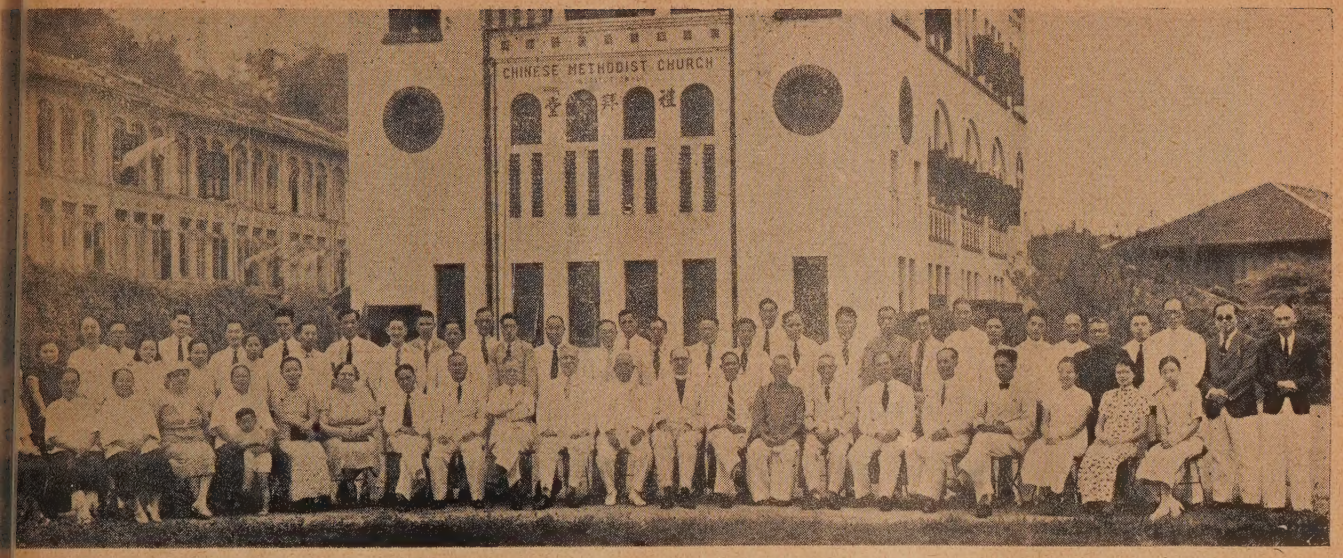


Photo by Thomas

The Rev. R. A. Blasdell is the Secretary of our Board of Building and Location and as such holds all our Methodist properties in his name. He is also our missionary in charge of the Malay work and editor of the Malay Supplement to the Malaysia Message. Residing in Malacca he is the Resident Missionary and until May was Acting Superintendent of the Singapore District.



Farewell tea party to the Rev. C. E. Fang by the Sitiawan Chinese Church.



The Malaysia Chinese Mission Conference in front of the Telok Ayer Church, Singapore.

The Malaysia Chinese Mission Conference

Bishop Edwin F. Lee presided at the Conference and Mr. Lim Un Tien, who is a teacher on the staff of the Anglo Chinese School, acted as his interpreter throughout the sessions. An excellent spirit pervaded the Conference and great interest was shown in all of the reports. The Conference has made decided progress since its inception five years ago. From the statistical reports the following figures will be of interest. During the year 1939, 492 children and 365 adults were baptised. The pastors received 576 preparatory members and 242 full members and the Conference now has on roll a total of 5,069 preparatory and full members which is an increase of 778 over 1938. During the year 1939 the Chinese churches paid their pastors a total of $19,004 in salary besides paying their retired ministers $890 and $480 toward the support of their Superintendents. The total Conference Benevolences raised locally by the churches was $2,719 besides $7,358 which was given for the China Relief Fund.

1st Sungei Siput Guide Company upon the occasion of Miss Yap Siew Chin's transfer to A.C.S. Ipoh.

Cabinet of the Penang Wesley League

Cabinet of the Union Epworth League at Ipoh who were the hosts in April to the All-Malaya Epworth League Institute

"Among those present" at the Telok Ayer League's 11th anniversary.

"At the Tea-Party", part of the Telok Ayer Anniversary Programme.

Eleventh Anniversary Celebration

By O. B. Kok

On the 24th of February, the Telok Ayer Epworth League gave an "At Home" at their Church Social Hall in commemoration of the League's 11th Anniversary. The Cabinet Officers of the District and of all the Singapore Leagues and many others were present.

Photo by Thomas

Mrs. Edwin F. Lee garlanded by the Tamil Methodist Congregation in Singapore.

Mr. & Mrs. Chen Chi Yin. Mr. Chen is the second son of the Rev. Andrew Chen, pastor of the Foochow Church, Singapore.

Gleanings from Sumatra

The Methodist Mission has at present fifty-six Batak congregations served by six pastors and evangelists, twenty school teachers and one missionary. These congregations extend from Bindjei, 185 kilometers north of Kisaran to Laboean Bilik and Negeri Lama.

Deeper into Dyak-Land

By Paul H. Schmucker

The Rev. Paul H. Schmucker, our missionary to the Dyaks, with two Dyak chieftain friends.

FOR some time the Penghulus in the Balek River district beyond Kapit have been asking me to visit them. I finally decided that such a trip would aid greatly in making favourable contacts for the Mission work at Kapit so I made the trip.

Due to the swiftness of the current in the rivers above Kapit, as well as the submerged rocks and shallow places in the river, the larger motor boats that run on the lower Rejang River can not go above Kapit except in extremely high water, and even then not very far. It is necessary to use prauhs, small boats which they propel by hand built along similar lines as those used by the Dyaks; but much larger and stronger in order when possible to have them driven by an outboard motor.

The bottom of the prauh is half of a hollow tree trunk, which has been expanded by the use of fire. On top of this base boards are fastened to make the sides of the prauh. A palm leaf covering is then fitted over the middle and the back of the boat to keep off the sun and rain. This covering is high enough for one to kneel without bumping his head, so even though you can not stand up and stretch yourself you can at least move about and make yourself comfortable.

Floor boards are fixed to the sides of the prauh and on these you spread your mattress. The most comfortable way to travel in one of these boats is to lie down but that gets tiresome when you have to journey all day. Any water that seeps or splashes in stays in the hollow of the prauh beneath the floor boards and occasionally must be dipped out. One keeps quite dry except when there is a hard driving rain or when going through rapids where water splashes over the side boards. The best way to describe a cross-section of one of these boats is to think of a capital letter "D" on its right side with a roof over it. The round part of the letter "D" represents the hollowed out tree trunk and the straight part the floor boards.

When these boats are properly loaded they skim through the water and with an outboard motor attached to them they are quite fast. Some have been known to travel as fast as twenty miles an hour with the current. I rented a boat that was about 48 feet long and had a 9 horsepower motor attached. This boat was large enough to carry about twelve passengers as well as all the necessary things for the trip, i.e. gasoline, oil, food, bedding, etc. The boats on the whole are quite safe but are easily capsized if they strike a rock, a log, or if the motor stops in the middle of a rapid.

The Journey up-river

I left Sibu on a Thursday and arrived in Kapit at noon the following day. I spent the rest of Friday in Kapit getting things ready for the further trip and left the next morning to go on up into the Baleh River region. Beside Loecioes Simamora (my Batak helper from Sumatra) and two Malay men to run the boat, I had eight Dyaks with me. Among those Dyaks there were Penghulus (chieftains), two of whom in years past had taken heads—and still have those heads hanging in their long houses. After about an hour's travel from Kapit we entered the Baleh river. Apart from feeling deafened by the continual roar of the motor there was little discomfort and the morning passed quickly.

As we pushed on up river, one felt almost entirely detached from the outside world, and that the wars in Europe and China were of little concern. Amidst elemental nature, I found a strange feeling of relaxation come over me, worries and troubles seemed to disappear and it seemed so trivial to wonder whether you had the latest style of clothing or those material things so ofen deemed essential to our western civilization. It was refreshing to relax and thoroughly enjoy the beauty of nature.

The river wound its way through jungle-covered hills. Occasionally we would pass a tree that towered over all the others like some mighty giant. It made me wonder what tales that tree could tell of the many war prauhs which had passed by it in its life time. Those trees stand like sentinels of the jungle guarding its secrets.

We saw very little of any jungle life and very few people in the Dyak houses because most of the people were working on their rice farms. At twelve we stopped on a gravel bank and cooked our noon meal. A small camp fire was made under the shade of the trees and while I cooked and ate my tiffin less than ten yards away the Dyak men were cooking their rice and enjoying a meal. Fifty to seventy-five years ago such a scene would have been all

but impossible. However, I ate my tiffin that day with them feeling safe in spite of my knowledge that two of them in years past had taken human heads, which the next day and the day following I was personally to see hanging in their long houses as trophies of their bravery. Rather than fear I felt a bond of genuine friendship between us. After resting a bit we again pushed on up river.

It was our plan to reach the house of Penghulu T'mong Kok, the last long house on the Baleh River. We were unable to get that far the first day so we spent the night in one of the long houses in his district. The next morning we proceeded on up river until we came to an inviting gravel bank. I decided, since there was no particular rush, that I would have a swim. So we stopped, and after an invigorating swim, I propped up my looking glass and shaved before we were off again. We made no further stops until we arrived at the Penghulu's house a little over an hour later.

Photo by F. H. S.

View of the Rejang River from Mr. Schmucker's bungalow site at Kapit

As guest in a Dyak home

We were warmly welcomed by those present in the house and our luggage was soon carried up. I was told that I was to sleep in the Penghulu's room, so my things were put in there.

The Penghulu's room was larger than the other rooms in the long house. I would judge that it was nearly twenty feet square. Chinese jars were standing along the two sides of the room. Some of the jars, no doubt, were very old and probably had been brought down from China by Chinese traders years ago to be exchanged for produce. The older jars are quite valuable but the jars made in recent times by machines and of cheaper material have little intrinsic value. These jars stand about three feet high, and have an opening in the top of about 12 inches in diameter. They have a very short neck and just below the neck they increase in size to about 18 inches in diameter, sometimes more. Then they gradually decrease in size until at the bottom they are about twelve inches in diameter. The jars are used to store rice.

Above the jars, on racks provided for them, were rows of gongs. I counted no less than twenty-four of the larger gongs and there were small ones. The Dyak considers his wealth in terms of not only the money which he has on hand but also the number of jars and gongs he has. He often pays his debts in gongs and jars, and receives others from his debtors.

Off of this larger room was a small room which is used as a kitchen. The stove consisted of flat stones in a low flat box, and on these flat stones the fire was built. They either hung the pots over the fire or rested them on the stones, as hikers would over a camp-fire. The smoke found its way out through the roof, but in the process of so doing left abundant traces in the room.

In the larger room they spread down a clean mat on the floor and told me that was where I could sleep. I spread out my thin mattress and put up my mosquito net and my bed was ready for the evening. I then spent the rest of the day visiting with the people, learning of their difficulties and hardships in their battle with the elements of nature to make a living.

At night there was a welcome ceremony for our party. Space will not permit me to go into detail describing the ceremony but in brief it consisted of offering up food and rice wine to appease the spirits and joining in communal singing. The words of the songs were made up by the singers as they sang and they told you how glad they were you had come, and tried to enumerate all the good things you had done, as well as those you were going to do, and how sad they would be when you left. To say the least, it was very interesting and novel. By evening a great many more people had returned to the house from the paddy fields, so quite a large group was present. Following their ceremonies I was asked to talk to the people about our work, so I tried to tell them why I had come to work among them. They seemed very interested and happy that the Mission was going to open a school for them and all asked to send their children. I told them I could not promise to take all their children because the school would not be big enough but I did promise to take the son of the penghulu.

Along about eleven o'clock I decided I would sleep, but there was little sleep to be had. The cocks under

Photo by P.S.H.

Penghulu Jugah and two women on the open veranda of his long-house

The house kept crowing, the pigs grunted and squealed, and the people, in a festive mood, decided to spend half of the night discussing the world in general. About the only thing in the house that did not make some kind of noise was the cluster of human heads hanging from the rafters. Toward morning when things began to quiet down I hoped to get a little sleep but some of the people began almost at once to get ready to return to the paddy fields so sleep was impossible.

We push up the Merarai River

The next morning after taking a few pictures, we went down river until we came to the Merarai River which we entered. There we were able to use the outboard motor only a short distance because in places the water was so shallow over the gravel banks that we were afraid that we would strike the propeller of the motor against a rock. So we left the large prauh and motor at a long house and moved all of our luggage into three smaller prauhs. From there on we were rowed up the river by paddlers, five paddlers to each boat. When the water was too swift to paddle the boat, the paddlers would use long poles and force the boat up the river by sticking these poles on the bottom of the river or among

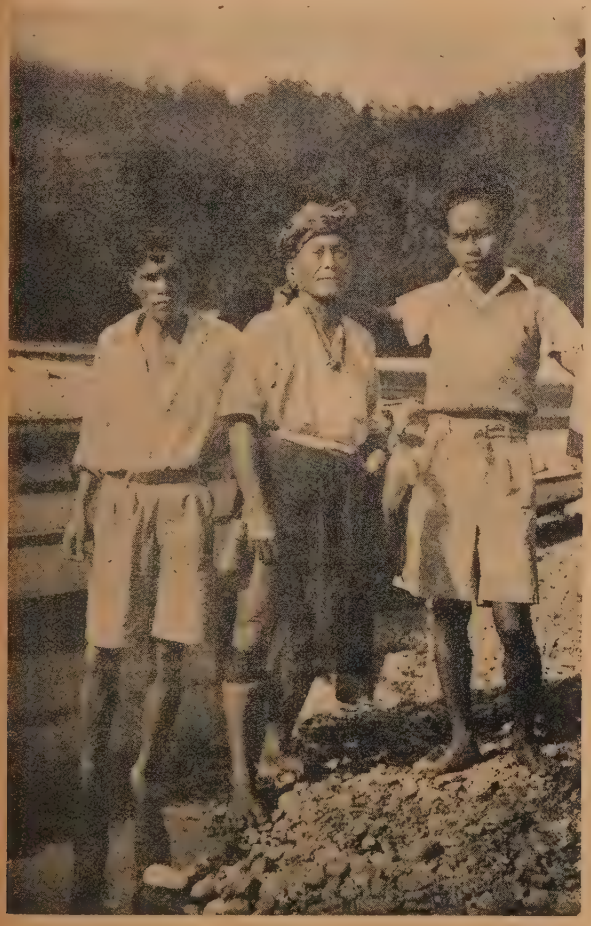


Photo by P. H. S.

Three racial cousins—left to right—a Batak, a Dyak, and a Malay—who accompanied Mr. Schmucker

Photo by P. H. S.

The long-boat Mr. Schmucker used

the rocks and pushing. It was indeed a picturesque sight to see the three boats move thus up stream. This river, which is a branch of the Balek river, grew so narrow in places that the tops of the trees on the two banks would almost touch and we travelled some time under these over-arching branches.

About three o'clock that afternoon we reached the house of the Penghulu of the district, Penghulu Jugah. His house was the last house in the river; beyond that there was nothing but hills and jungle. It was hard to believe that beyond this house there was nothing but the silence of the ages, and that this river, probably for ages past, had been washing its way through the hills to empty itself into the Baleh River, and from there into the Rejang River and then on into the South China Sea.

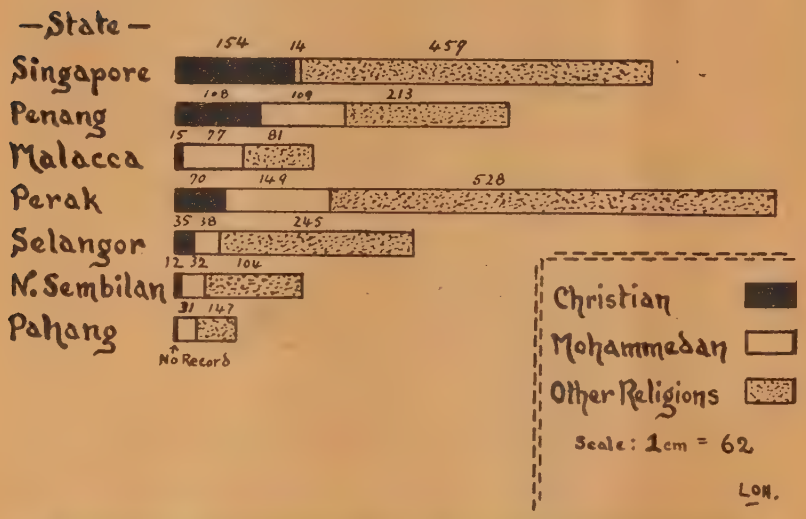
Illness in a pagan home

When we arrived at the house we learned that the Penghulu's small daughter (I judged her about five years old) was very ill. Have you ever been where there was serious sickness and where there was no means of obtaining medical aid? If you have then you will know the feeling of helplessness and longing that came over me. I knew the child was very ill and needed medical aid, yet I could not help. Very likely if she had proper medical care she would get well. Yet I had to sit back and watch the working of a Manang (a medicine man or woman). These manangs administer help in the light of the knowledge they posses, but how pitifully inadequate their knowledge on such matters!

The Manang heated stones in hot water and placed them on the spot where the child felt the pain, calling upon the evil spirits to leave the child and let her get well. Then the Manang would put the sharp edge of a parang on the stomach at several different places trying to drive out the fever. Prayers were said with the waving of a chiken over the sick girl. It all seemed so useless and hopeless to me, but they were using all they had in which to trust. Beyond that they knew nothing to depend upon. When this process had gone on for some time, the Penghulu came to me and said that his daughter was no better and asked if I would do something. Since I

But the Labourers are Few."

— Census of Religious Workers —



Miss Dorothy Wilkinson Hsu

Miss Dorothy Wilkinson, sister of Mrs. Homer Cheng of Singapore, arrived from the U.S.A. July 30th and will take up work as teacher in and supervisor of the Primary Department of the Methodist Girls Afternoon School. Miss Wilkinson was adopted, when but a baby, by Mrs. Wilkinson, a missionary in Foochow. She is a graduate of the Hwa Nan High School at Foochow and went to the U.S.A. for further study in 1931. She received her B.A. degree from Simpson College in 1936. She then took graduate work at Northwestern University and at Garrett Biblical Institute. Later she enrolled in the National College of Education located in Evanston and graduated in June of this year with the degree of Bachelor of Education. Miss Wilkinson again has assumed her Chinese surname and will be known in the future as Miss Dorothy Wilkinson Hsu.

Photo by H.B.A.

Bishop Edwin F. Lee ready to fly from Singapore to Batavia enroute to the General Conference in the U.S.A. via Manila.

could not diagnose her complaint I was reluctant to do a bit of aspirin if the Manang would leave the room. He ordered them all to leave and I gave the girl some aspirin which did bring down her fever so that she finally went to sleep and slept most of the night. Next morning she seemed better but one could see she was still very sick. I tried to persuade the Penghulu to take her to Kapit in my boat for medical care but she said he did not think it was necessary, though I think more likely it was childish fear which held sway over him. A week later, after I had returned to Sibu, I learned that the child had died.

A Dyak keeps his promise

The next morning I thought it best to push on down stream and back to Sibu. On the way down stream I noticed a green branch of a tree sticking on to an old weather-beaten log in mid stream. I asked the man in the boat about it. He said that one of the men from the house down stream who had helped to row our boats up river the day before had promised to return to this place to help row the boats down stream. However, we had started later than planned so he had gone on back. Nevertheless, to show that he had kept his promise, he had put this kind of branch in mid-stream. Thus without writing, without telephones, telegraphs and radio primitive man finds means of communicating to fellow-men when he must be in another place. Going down stream was much faster than going up and before we realized it we were back to our own prauh. We re-loaded quickly and pushed off down river for Kapit and from Kapit on to Sibu where one again became part of civilization with its very different concerns and rewards.

Manual Training in a Mission School.

E. McGraw

A teacher using the home-made bench-saw

The Anglo Chinese School, Sitiawan, was originally organized about 1905 and was as the Industrial School, Sitiawan. The first students were four orphan boys brought from Singapore by the Rev. B. F. Van Dyke. Lessons were taught in both English and Chinese, and Agriculture was an important part of the curriculum. Early in the morning and late in the afternoon the pupils had their lessons in the open field where they grew padi, sweet potatoes and tapioca. In 1908 Dr. Shellabear planned and built a permanent orphanage which was used for both dwelling and classes. Later the orphanage was closed and in 1916 the Rev. W. E. Horley reorganized the whole school and rechristened it the Anglo Chinese School. The old orphanage continued to house the school until the new classrooms were completed in 1936.

A part of the new buildings is really a memorial to the early days of Sitiawan, for when the old orphanage building was at last pulled down in 1936, the timbers were used to build the school workshop, a building thirty feet wide and sixty feet long, which at present is used for carpentry classes and the printing shop. The carpentry shop has benches and tools for eighteen boys to work at once. The original equipment of Chinese saws and planes has been replaced this year with English saws and American steel planes, so that the students have been able to do much better work. In addition to the usual hand tools, we have installed this year a small motor-driven lathe which has been used for turning baseball bats, lampstands, dumb-bells and similar objects. After the 1/4 h.p. motor was installed for the lathe, a small bench saw was improvised and proved such a great asset in saving of time and labour that a proper bench saw has been ordered and we hope to have it for the first term next year. We sent a few carpentry articles to the Malayan Agri-Horticultural Exhibition in July this year and were awarded a Third Prize. However, our best articles were not completed until in November, so we hope to get more prizes next year.

Making footstools

The carpentry shop

The latest addition to our Handwork equipment is a second hand 6" by 10" printing press and a quantity of second hand type This equipment was bought the first of November, and we had no opportunity to organize a printing class, but a few boys are very much interested and they have already learned enough to print all the announcements, labels and prizes for our Handwork Exhibition and also a few announcements and tickets for other organizations.

As the school has plenty of land, we have fenced in one section and divided it into forty plots, each four feet wide and twenty feet long, to be used for a school garden. Each boy in Standard III and IV cultivates a plot, and a few of the more industrious boys have two plots. A wide variety of vegetables is grown, including maize, chillies, peanuts, bringals (egg-plant), lady fingers and several kinds of beans.

Our girls in Standards VI and VII are taught sewing. They sent a number of articles to the H.A.H.A. Exhibition and brought back two prizes. Thus the girls out did the boys two to one in prizes, but where they shone best was in the Perak Interschool sports. At the Inter A. C. S. Sports in May our boys were badly defeated. But when our husky Amazons, assisted by girls from The Methodist Girls School, went to Ipoh for the Inter A. C. G. S. Sports, they won the finals in Basket-ball, beating Kampar 28-0.

Wood turning

On November 24th the A. C. S., the M. G. S., and the A. C. C. S. held a combined Handwork Exhibition and Sports. The school hall was filled with a great variety of things, from paper and plasticene chairs made by the Primary Classes to full size tables and book cases made by the Carpentry classes. At 5 p.m. Mr. Tai Swee Kee's Drill Class gave a demonsratiion of exercises. This was followed by a Net-ball game between the girls of the A. C. S. and the M. G. S., which ended in a tie. 2-2. The boys of the A. C. S. played Playground baseball against the A. C. C. S. and the Old Boys; the former winning by a score of 18—9.

Using the new printing press

Our Home Missionary Society in Pahang

Reading left to right: The first picture shows the portage at the rapids on the river between Kuala Lipis and Kuala Medang. The Second picture is Kormat's old house which is now being used for the school. The third picture depicts beautiful scenery at the big rapids.

The first picture is of three brothers, sons of a man whose jaw was torn away away by a tiger and who is living today. The second picture shows the entire population of the village of Kuala Betaur. The third picture shows our missionary Kormat examining a man with a horribly diseased foot whom he tried to persuade to go to the hospital at Kuala Lipis.

In the first picture we see Dr. Means, with his son Gordon to his right, teaching the Penghulu to read Malay by the Laubach method. The same is true of the third picture. In the centre picture we see our missionary Kormat with his wife Clara and baby and our missionary Kariman to her right. The house in the rear was built by the Home Missionary Society as a residence for the Kormats.

Jungle Pictures

By Burr Baughman

"SIR, my foot is very sick. I nearly broke it kicking the ball"—so said the Penghulu as we sat together on a log. But his statement was not quite correct. I had been watching as he ran up to the ball and aimed a mighty swipe at it. The ball had rolled forward two feet, while clods of dirt had flown about four yards. Nevertheless I gravely agreed that kicking a football was hard on the bare feet; and continued to watch the fun.

There was a small cleared space between Guru (Teacher) Kariman's house and the school. In one part of that the little boys, and a few girls, of the jungle were gleefully kicking around an improvised ball made of rattan. The centre space was filled with a group of the younger adult men of the place, all shouting and laughing and awkwardly trying to kick the football as it flew from side to side. (There was no bladder in the empty case; but they were having a grand time just the same.) Off behind the house was a swing, where the older girls and young women were gathered, taking turns.

As we sat and watched, it was hard for me to realize that we were deep in the Malayan jungle, about thirty-five long, difficult miles from the nearest "civilization"; that ten years ago these people had hardly even heard of Christianity; that six years ago this same Penghulu was so suspicious of Christian missionaries that he refused to let us enter his house. The change that has come over this group is in many ways a tremendous one. It is symbolized by this transformation of a group of timid, fearful jungle aborigines into a set of laughing men, women and children eagerly learning how to play.

Our Jungle Teachers

Three figures in the crowd stood out especially clearly: the short, stocky, active Guru Kariman; the tall well-built Guru Siantoeri; and the short, lithe Bah Prah. The first two are our Batak missionaries to the Orang Darat. The last is the young jungle man who has been educated and trained to be a leader and teacher among his people.

Thinking of Bah Prah led my eyes to another side of the clearing. There, on fifteen-foot high stilts stood his house: a flimsy thing of bamboo and thatch, but enough to hold himself, his wife and child, and the family of his father-in-law. Under and around this house, strange to say, the ground was clean and free from rubbish. And, marvel of marvels, a large space in front was cultivated, and planted to beans, maize, egg-plant, bananas and several other kinds of fruit trees. He had evidently learned something else in school besides how to read and write and figure.

What real lessons his teachers have taught him can be appreciated when we realize that traditionally these Orang Darat have planted a little hill rice and tapioca, and have depended for much of their food supply upon the fruits and small animal life of the surrounding jungle. Their diet consisted mainly of roasted tapioca roots, helped out occasionally with any half-ripe fruit in season, with a small bird or squirrel brought down by the blow-pipe, and with bats, frogs, lizards, rats, or anything else they could find. Occasionally they had plenty to eat. Usually they had just enough to keep them decently alive. Not infrequently they starved. They never lived long enough in one place really to cultivate any crop. Insufficient food and malnutrition left them easy prey to any disease: skin diseases affected great numbers, terrible ulcers were commonplace in the lives of most, goitre was frequent, and the all-prevalent malaria claimed easy victims in large numbers; the family that could produce five children was fortunate, and the family that had three children out of five grow to adulthood was truly blessed. Now here is one of these men who has learned to cultivate some real crops: an adequate supply of good vegetables and fruit to go with his rice and tapioca; and a supply that can be depended upon no matter what the jungle might or might not yield.

Another Telom Valley group. In the rear are two women using their bamboo drums.

Already his example is being followed. Others are beginning to plant and cultivate vegetables other than the orthodox rice and tapioca.

Photos by Mc Graw

A group of Telom Valley Sakai men singing around their evening fire.

Learning Community Life

This, however, means that these people must learn to live together and to live for some time in one spot. So I rejoiced at another mark of advancement in that clearing: there, instead of the single house far away from all others, there were five houses——almost a small kampong. The Penghulu and his dependents had two houses up on the hillside. Lower down was Bah Prah's home, and close to it the school and the home of Guru Kariman and his wife. Other families which live several miles away are planning to come here and build houses as soon as their present rice crop is harvested. Moreover all these Orang Darat have promised to stay in this immediate vicinity for several years.

To most of us living in big cities five houses close together and a group of men and women learning how to plant beans, maize and bananas mean little. There in the jungle they mean the difference between starvation and plenty, the difference between the land of darkness and the beginnings of the Kingdom of God.

The Penghulu at Jelai Kechil, Pahang, after meeting our missionaries 24 January 1940.

Bearers of the Light

THE jungle is a dark place. The shadows of great trees and thick underbrush lie heavy over every path. The shadows of ignorance and fear lie heavy on the lives of those who dwell in its fastnesses. Until recently the main light which the jungle folks received from the outside world was the baleful gleam of the torches of exploitation, robbery and violence. Of late, however, a new light has begun to penetrate and dispel the shadows. The clear, steady light of Christ, bringing with it a new life, both "secular" and reigious, is being taken into the jungle by a group of devout, brave men and women.

Two of those who have become bearers of the light are Mr. and Mrs. R. O. K. Sinoerat, Batak missionaries who are stationed now in Pahang. They are comparative new comers to the country, but already are doing an excellent piece of work. Mr. Sinoerat, or Kariman, was first introduced to us at Conference time in January 1939. From Singapore he went to Pahang, where he stayed for awhile with Komat Manoeroeng, a fellow countryman, who had been established for a short time in a jungle station at Kuala Betaur. After a couple of months here, Kariman went on by himself to stay with old Penghulu Batu. The latter had been in touch with Methodist work for nine years, and was very loyal to our Christian teaching and work. In July, however, the aged Penghulu died, and his group moved on up the river to a different location. The young missionary then decided it would be better to locate himself with another, and slightly larger group. So he too moved and started all over again. With the help of the Orang Darat, and after much labour of his own, he succeeded in building a home for himself and a house for a church and school. Then things really began to hum!

Establishing a Jungle School

At first he had only a few pupils for his school. These came very irregularly, for lessons seemed dull things compared with running around the clearing, or sitting dreaming inside the dark house. Studying was something of a trial, so few of the children bothered to do much. The teacher, however, knew what to do for this occasion. He had a supply of bits of soap given by a friend, and highly prized. So these bits of soap became the guru's allies. The boy or girl who really worked hard and did his lessons well went home the proud powner of a bar. When the word got around, attendance became more regular, and lessons were genuinely studied. The parents also were interested (what poor housewife wouldn't be?), and school became a regular feature of the jungle life. The frequent giving away of prizes is a phase of school life which has now disappeared; but the effects in increased and regular attendance have been kept by other means.

Soon another innovation was made. Kariman cleared a small space beside the school building and started some sports. Sack races, peanut races, potato races—all were introduced. And did the children love it! With little skill, but with great enthusiasm, the boys and girls ran and jumped and shouted. The parents looked on indulgently at first. But soon they too caught the fever. The fathers and mothers shouted encouragement to their children. The proud papa whose son had come out first in the sack race boasted about it for three days. The poor chap whose son had fallen down and come in a bad last hung his head in shame for the rest of the day. Later, a football was given to these people; so all began to play, old and young alike. Now, Kariman is awakened early every morning by those who come to school and want to get in a little play before the classes begin.

Teaching the elements of Agriculture

Learning to read and write and play is not the only need of the men among whom the guru lives. They must know how to get enough food for themselves. Here also Kariman is a leader, showing them what things to plant, and how take care of their crops. In the latter part of 1939 he even went to the agricultural training school at Serdang in order to learn how to raise and care for poultry—and back in the jungle he is passing this knowledge on to the Orang Darat.

The Missionary takes a Wife

Living alone in the jungle, though, is a lonesome business. So last year Kariman went home to Sumatra for a few weeks. When he returned in December he brought

back a very capable young woman as his wife. The two of them immediately set out for Pahang to establish their home in the house built by the bachelor. Mrs. Sinoerat soon settled down to jungle life and became a real helper to her husband. If their parishioners had a respect and liking for Kariman, they quickly learned to extend that respect to his wife—and added a dash of awe, too.

She has not been content merely to stay at home, doing her house work. She helps her husband in his services. She goes into the homes of the jungle people, teaching them how to take care of their houses, urging them with all the power of a strong character to keep themselves and their homes clean. Lately the women have begged hard to be taught things useful to them. So she has started to gather little groups together and is teaching them to sew, to make clothes and to do other things that women the world over love to do, or have to do.

Penghulu (Chief) Mangku at whose place Kariman and Bah Prah are now stationed.

Courageous Living

Most of us have forgotten what danger is like. But these two in Pahang are living in the daily presence of real danger. It is not simply that tigers roam at will all about their parish, and sometimes right underneath their house. That is only an occasional danger, and can be easily borne. The tiny little malaria germ, however, cannot be escaped. The vast majority of people in the jungle have the disease in their systems; and the newcomer is quickly infected. In fact, it was only a comparatively few days after Kariman and his bride reached their home that she was so ill with malaria an S.O.S. for help had to be sent out by the distracted husband. A party of men came to help, and the young woman was carried the long, weary miles to the nearest doctor —a day and a half from their home. For us, who can get to a doctor at the first twinges of a stomach-ache, it is hard to realize the desperation of one who is so far from adequate medical attention when he is ill or has had a serious accident. To the dangers of ill health are added the equally great dangers of improper care. Only the brave, devoted person can look this situation in the face and still carry on cheerfully and effectively. Mr. and Mrs. Sinoerat know the dangers exceedingly well. Each has had his unpleasant taste of them. Yet both are carrying on unafraid: confidant that as God has given them a task to do, so also he will give them the physical strength to accomplish it.

"*I am the light of the world*," said Jesus: a light that brings new life to all who receive it. What Christ needs is consecrated, loyal men and women to carry this light to the far corners of the earth. Mr. and Mrs. Sinoerat, in their jungle home in Pahang, are true bearers of the light to those who dwell in darkness.

Photo by Reinoehl

Entrance to a Sakai house in the Telom Valley, Pahang

Photo by Mc Graw

Sakai boy playing a primitive flute

Malacca Honours Miss Pugh

Forty Years of Malacca Methodism Recalled

By Ho Seng Ong

Shellabear Hall, Malacca

Miss Ada Pugh

"ALONE among Malayan townships, Malacca is invested with romance. Her buildings are historic. Her centuries are few, but full of achievement; and there is no local glory in which she does not share" (Wilkinson). To Christians this old town is remembered as the scene of the labours of the great missionary, Francis Xavier, the scholars Milne and Morrison, whose Anglo-Chinese College was established in 1820 for "the reciprocal cultivation of Chinese and European culture," and within more recent times, Dr. Shellabear who completed his translation of the Bible into Malay in Malacca. Miss Pugh's retirement this month marks the end of a chapter of the early days of Methodism in Malacca.

Rev. Lau Seng Chong was our first Methodist preacher to be stationed in Malacca. That was in 1899 when James M. Thoburn was our presiding Bishop, William G. Shellabear the presiding Elder of the district, and Malacca Methodists mustered 6 full members, 15 preparatory members and 12 S.S. pupils. There were then no schools, no hostels, no church building and no outstation work even fifteen years after the founding of our Methodist work in Singapore.

The First Girls' School

In 1904 the Shellabears were appointed to Malacca. Here is Dr. Shellabear's own account of an event in that momentous year: "Methodist Girls' School, Malacca - Miss Tan Siok Kim, the eldest daughter of Mr. Tan Kiong Keng, having expressed a great desire to do something to teach Chinese girls about Christ, Mrs. Shellabear asked Mr. Kiong Keng if he would allow his daughter to teach a few children in his home. Permission was kindly granted, and a little class, consisting mostly of her own relatives, was taught by Miss Tan Siok Kim for the first time on June 13th, 1904. This was the commencement of the school in Mr. Kiong Keng's home." For Miss Pugh's share of this pioneering work we must take another leaf from Dr. Shellabear's log-book: "Miss Tan Siok Kim had been taught English by Miss Neubronner for a little over a year. At the end of 1903, she had learned about Christ from Miss Pugh, of the British and Foreign Bible Society, and had joyfully accepted Him as her Saviour.....From November 1904 Miss Pugh, having Joined the Methodist Mission, has had charge of the school."

It is difficult for us, of this generation, to realise what the Shellabears and Miss Pugh were up against in those early years of their work in Malacca. Pupils had to be coaxed to come to school, and this meant a lot of visiting. People were afraid of schools and afraid of the white teacher. Here is a touching episode from Mrs. Shellabear's diary: "The old grand mother called out in trembling tones when she saw me that she would not let her grand children go to school. She said, "I am old, my hair is white. I am 78 years old. I may die any day. I have only one tooth. I want the children here, so when I call them they can come to me and run on errands."

Miss Pugh has lived to see all these old prejudices and fears disappear.

Shellabear Hall is a flourishing institution with a hundred bright and active girls, while the Methodist Girls' School is filled to its limit with girls who value education for what it means to them in the future.

Everyone believes today in Education for Girls, but when Miss Pugh had charge of her school and home thirty-five years ago, girls had no rights of their own and many owed their education to the fact that, as elder sisters, they had to look after their younger brothers when they were sent to school.

Photo by H.S.O.

A scene from old Malacca Town by the river

Photo by H.S.O.

Malay House, Malacca

"Missy Pugh" saves Malacca for Methodism

And how slowly did the work progress in those early days! With what joy did the early missionaries recount that "there were 30 in church and Sunday School" on a certain day in 1906. During those long years of careful sowing of the Christian message through the ministry of teaching, visiting, healing, and mothering of young girls, Miss Pugh courageously and patiently served her Lord without losing her faith. Times there were when the work was most discouraging; Conference even talked of closing down Malacca! But Miss Pugh went about her work quietly—as she always does—and "saved" Malacca.

Photo by H.S.O.

Miss Pugh (centre) and two second generation missionaries. Mrs. R. A. Blasdell and the Rev. Burr Baughman

For Malacca today needs no looking back. Its face is set towards the future largely because of its strong youth programme. When Miss Pugh came to spend the week of April 3-8 in Malacca she was received with a warm welcome by hundreds of her "old" girls who owed their first start in life to her loving care and guidance. Very fittingly they got up a banquet in her honour on the evening of April 5th at which Mrs. Loh Hung Loon presided and more than eighty were present. Mrs. Loh, who is the senior teacher in the M.G.S., spoke on behalf of Miss Pugh's girls, and the other speakers were the Rev. Burr H. Baughman (Wesley Church), Miss B. Bloxsom (M.G.S.), Mr. Ho Seng Ong (A.C.S.), and Mr. Chong Ah Poon (for friends of Miss Pugh).

An old photo taken about 1905 showing Miss Pugh on the right, Mrs. Shellabear, centre, and Miss Tan Siok Kim on the left

The farewell reception to Miss Ada Pugh

The Ada Pugh Scholarship

The public function was held on Saturday April 6th. The Rev. R. A. Blasdell presided over the large gathering which included members of the different congregations. Miss C. C. Kenyon of Nind Home, Singapore, spoke on behalf of the W.F.M.S., Mrs. Blasdell spoke of the early days she can still recall, and Mr. P. W. Tambyah, one time pastor of the Straits-Chinese Church, referred to Miss Pugh's work in those far-off days. Miss E. M. Sadler, who ably organised this tea At-Home, next announced the establishment of the Ada Pugh Scholarship for worthy girls in Shellabear Hall. This scholarship is made possible by subscriptions received from Miss Pugh's old girls and friends.

In one of the reception rooms of Shellabear Hall, Mrs. Tan Chay Yan, the same lady who laid the foundation stone of Shellabear Hall, unveiled a memorial tablet and picture in honour of Miss Pugh.

These two public functions were the prelude to several dinners and teas which took up every moment of Miss Pugh's last days in Malacca. He old girls remembered her with a purse. Jasin. Marlimau, Serom, and Tangkak were visited, and everywhere there were women who beamed with joy at the sight of Miss Pugh's familiar face. She spoke at both the A.C.S. chapel service and the Wesley Church School and visited the M.G.S.

Little Rama

Miss Pugh recounts this story of little unwanted Rama.

There was, however, no room for a boy in the girls' boarding school. So Sitiawan was appealed to: "Will you take Rama?" The reply came, "Yes, if you will take in return the Bible woman's little daughter.

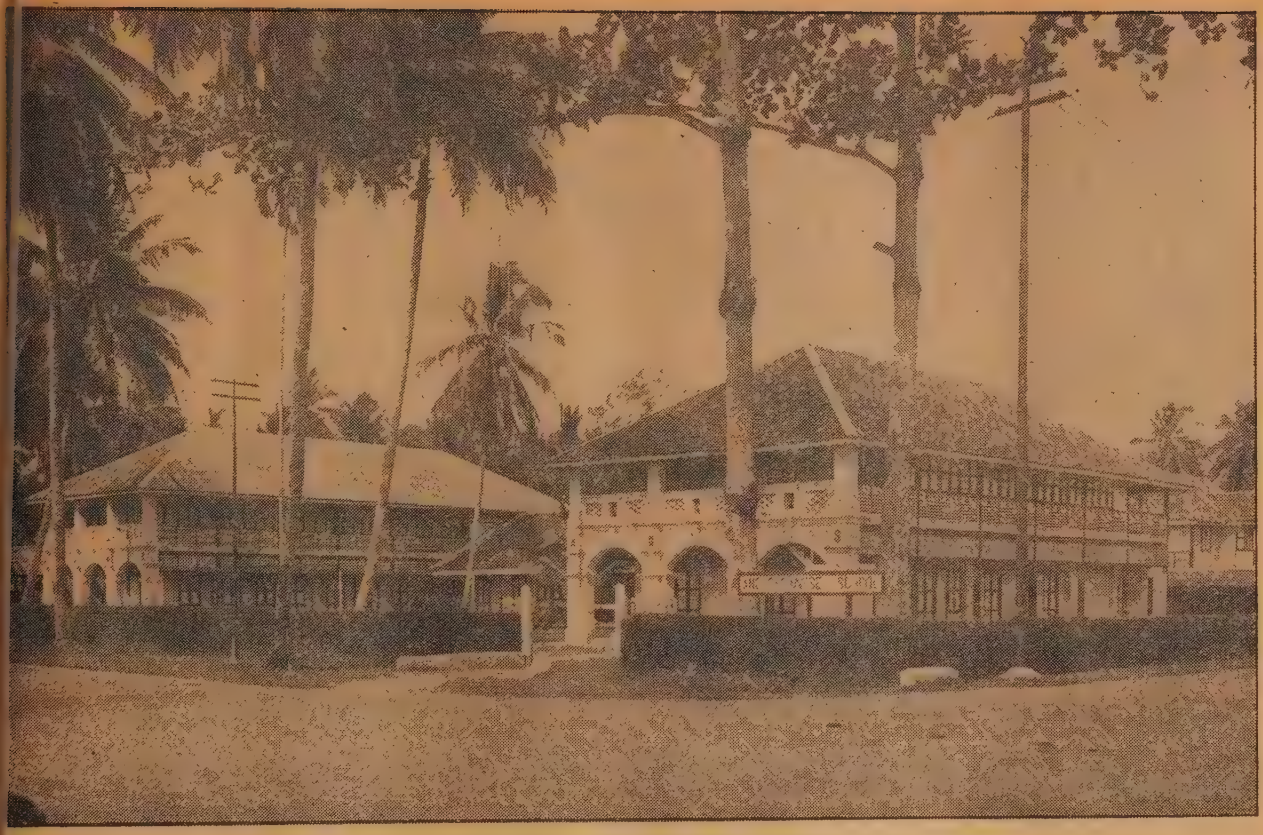
The next day came another telegram "Can you take another girl?" The answer went back, "Yes" And the following day another wire with the same request.

Now two of those little girls who got the opportunity to receive an education are Mrs. Khoo and Mrs. Loh, Eveland Training School graduates, who today are excellent workers in our schools and in Wesley Church.

Little Rama and Miss Pugh's loving heart gave Malacca two of her fine Christian mothers and homes.

"Missy Pugh" and her babies

The A.C.G.S., Ipoh, Debating Team



THE ANGLO-CHINESE SCHOOL, TELOK ANSON, PERAK, F.M.S.

EDITORIAL OF THE ANSONIAN, 1939

You were just in time! I was entering the gates of the Anglo-Chinese School, Teluk Anson, as the famous leaning Clock Tower of the East was booming the last stroke of eight-fifteen on my right.

Founded in 1897 by the Rev. W. E. Horley of Ipoh, the School is delightfully situated in the District of Lower Perak about 28 miles from the port of Bagan Datoh, near which the Perak River joins the Straits of Malacca. In those good old days the School was just a small attap house with two classrooms.

At present the School has an enrolment of 400 scholars, including a sprinkling of girls.

Somewhere about the year 1901, the building on the right, as you stand in front of the School, was erected. The money for the building was raised from the public of Teluk Anson after a meeting held in the Lower Perak Chinese Club.

The building on the right of the picture is the original structure housing 120 students and containing the Lecture Hall. The building in the centre, added a few years later, houses the Office and the Library together with three other classrooms, while the "New Wing" on the left erected in 1930 accommodates 240.

The students who have passed out of its precincts ever since are grateful for having had their early education here and are proud of their old school which put them through their paces for the hard and thrilling battle of life.

GROWTH OF TELOK ANSON

Many years ago, Telok Anson was a small village. The occupation of the people was fishing. In those olden times, Telok Anson was known as "Telok Mak Intan." The British who came to this place in the second half of the last century, changed its name to Telok Anson. It stands on the left bank of the Perak River. It is 30 miles from the sea and steamers call regularly at its wharves.

Fifty years ago, there were no railways, no good roads, no cars and no bicycles. Communication was indeed very difficult. People used the river to travel up and down. To go inland, people had to travel on foot or on elephants along paths through dense jungle. Travelling was slow and dangerous. Then as roads were built, the hackney carriage was introduced. Poor people could not afford to travel in these carriages because they were few and their owners charged too much. By 1895, a railway train was running from Telok Anson to Tapah Road, a distance of 17 miles. This line made Telok Anson an important place. New shops and good houses were built in the town. Even then, the town had no electricity, no schools, no hospital and no places of amusement.

Now we have good roads, fine schools and a good hospital. Telok Anson is a clean and healthy town.

The Famous Telok Anson Water Tower

Our Pahang Mission Station

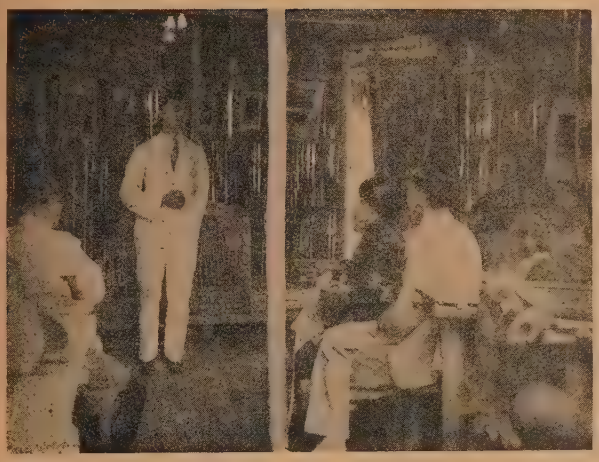
The Mission clearing in the Telom Valley with the Church-School building on the left and Missionary Kariman's house on the right.

Left to right: Mrs. Kariman with Sakai women. Mrs. Kariman with the school children. Bah Prah with his wife and child. Bah Prah has for several years been a guide and trusted helper to our missionaries.

Left to right: Raman and child, Bah Prah's mother-in-law, Raman's wife and other child, all of whom were baptised.

FIRST FRUITS

By Burr Baughman



Rev. Burr Baughman preaching

"Ye that do truly and earnestly repent of your sins, ...and intend to lead a new life, following the commandments of God,.....draw near with faith....."

THESE simple beautiful words of the familiar ritual were heard for the first time by most of the people gathered in the house that day. It was April 28th, 1940; and after ten years of Christian labour The Methodist Church first baptized and first administered the sacrament of Holy Communion in the deep jungle to those called Sakais. It was an historic service. But those who conducted it were profoundly moved even more by its evidence that Christ is for all men the world over, and that the Kingdom of God is irresistibly marching into even the darkest and most out-of-the-way corners of the earth.

The service itself was not elaborate; but every-one present in the congregation of about forty took part. All joined in singing the appropriate hymn, "Jesus Calls Us o'er the Tumult." This was followed by prayer by Bah Prah. Then Komat Manoeroeng read from the scriptures the story of Jesus' baptism, and the account of Jesus' conversation with Nicodemus concerning re-birth. The significance of the service of baptism was explained; and afterwards the Rev. D. P. Coole conducted the actual baptismal service. Eight persons were baptized; Bah Prah and his wife and child, Bah Raman and his wife and two children, and Wah Chet-het (an older woman). As they came forward and clearly answered the questions, then knelt on the earthen floor to receive the sacrament, we rejoiced that Christ was being established both in their lives and in the darkness of the Malayan jungle.

After the baptisms the service continued with a prayer, a hymn and the reading of the Ten Commandments and the Great Commandment. Then a group of Sakai women, under the leadership of Mrs. Kariman, sang a hymn which they had been practising for several weeks. A talk and another hymn (one of their favourites: "Rock of Ages") were followed by the Communion Service. Bah Prah, as well as the Batak teachers, had the ritual, and followed through the congregational prayers. Then those who had been baptized, and the teachers, all came forward and knelt on the earth floor as they reverently received the elements. At the close of the service Kariman Sinoerat led the congregation as they sang the Doxology from memory; and the quiet benediction dismissed the group.

Ten years, and eight converts—three of them children! It seems a long wait for such a small harvest! The explanation, of course, is that we are trying to build the Kingdom of God, not pile up proselytes. To work on the emotions of these people, to gather them together in a group and to baptize them quickly, en masse—that would have been easy any time within the past few years. But to teach them, to bring them out of their age-old life of dark primitiveness and help them really to understand and want to practise Christianity—that is a different and far harder task.

These people have no conception of God. Spirits they know and fear. But the God of love is an entirely new and alien idea. When the western world has still not grasped the thought after nineteen hundred years, it is easy to see the difficulty primitive jungle people have in understanding it. Jampi-jampi: spells, incantations and magic, are the language of this people towards their spirits. Fear is their feeling. And it will take many years of patient teaching and example to replace fear with love and trust, to replace jampi-jampi with prayer, with medicine, with hard work (each in its sphere).

Sakai customs also are often in direct contradiction to Christian life. Based on their ideas of and attitudes towards spirits, life for the Orang Darat has become resolved around a great number of taboos: After a death the family must move, or the spirit of the dead will bring misfortune; the result of the hunt must not be eaten by boys, or the wife of the successful hunter, or there will bad luck; the woman with child can eat only a very few

Rev. D. P. Coole baptising a Sakai baby tied to its mother's back

Photo by McGraw

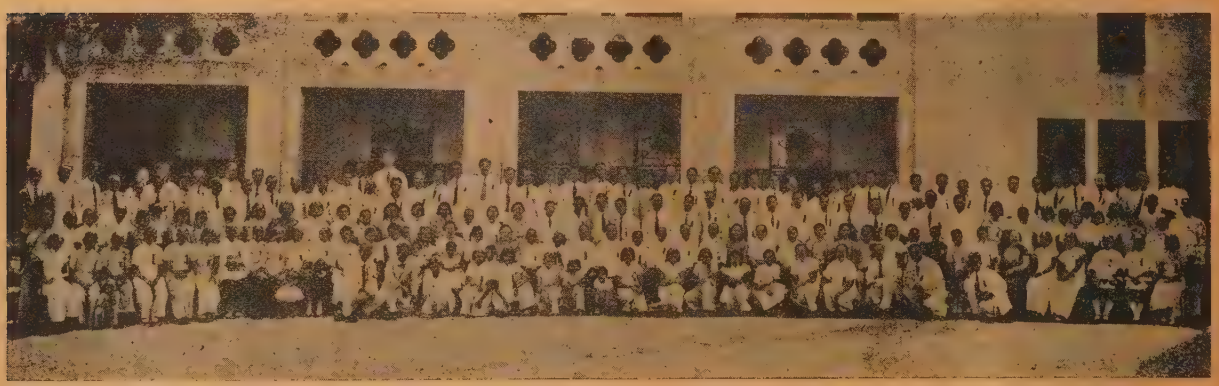
The big dinner following the baptisms

kinds of foods—mainly ubi kayu and pisangs, and must not bathe in the stream; when fruit is eaten on the trail the discarded rinds must be carefully hidden or buried. All of life is hedged about with taboos. Some are doubtless helpful; some are of indifferent value; and some are positively harmful to the possibilities of a freer and better life. Concerning the larger moral questions, killing is practically unknown among the groups with which we work. While poverty is so general that stealing is uncommon. In the matter of family relationships, however, these jungle people are truly in a backward state. Girls are married as soon as they reach the age of puberty, sometimes before. The boys do not marry until a little later. Theoretically, when a man and woman marry, it is for life. Actually, though, they easily tire of each other; and divorce and remarriage are easy and very frequent. Sometimes the admiring young man does not wait for his spouse-to-be to get a divorce. He simply carries her off and she lives with him until the two families can decide what he must pay to the former husband. A man is not limited to one wife. But the general poverty makes it hard for most to support more than one. The coummunity also frowns upon one man having several wives and using up the available supply so that another man can have none. Sexual morality is very lax.

As there is little in their own life to help the Sakais to understand and appreciate Christianity, so also there is often little in civilization as they meet it to bring any desire for our religion. Modern civilization usually comes to the jungle in the persons and lives of men who are selfishly and unscrupulously out to seize all the riches and power they can for themselves, with little regard for the rights and feelings of the timid, defenceless Orang Darat. Jelutong tappers, pioneer gold and tin miners, and estate owners on the edge of the jungle are particularly bad in this respect. With little regard for religious and moral values in themselves, they discourage rather than help the spiritual welfare of the Sakais. So the jungle people have learned to admire the goods of our present day world.

Against all these evils must our missionaries to the Sakais fight. In their place must be slowly built up a life of love, of trust, of purity and of self-reliance. The task is difficult and the way is long, but here as elsewhere Christ has shown that in His spirit all things are possible to him who believes and perseveres.

Here and There in Malayan Methodism



The All-Malaya Methodist-Presbyterian Chinese Religious Education Conference at Kuala Lumpur

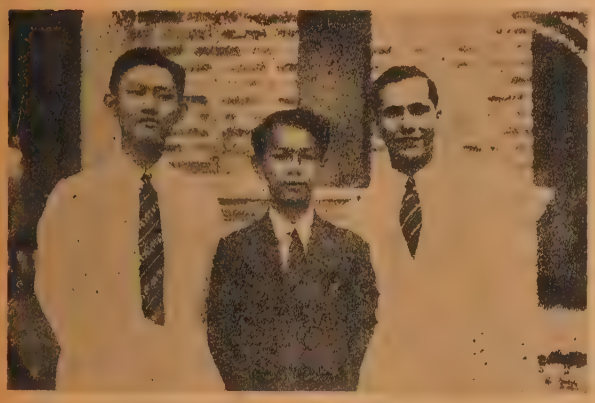
Chinese Religious Education Conference

The 1st All-Malaya Chinese Religious Education Conference was held in Kuala Lumpur from April 23rd to 26th. We are accustomed to All-Malaya Methodist institutes and conferences in English, but one conducted entirely in Chinese with the Presbyterians and Methodists co-operating at every point is news, and good news, too.

The theme of this conference was "The Christian Home," which was broken up into four parts,—"Christian Atmosphere in the Home," "Relationships in the Christian Home," "Domestic and Economic Problems in the Home," and "The Christian Home and the Community." A topic a day and that done well was the procedure.

The language of the conference was the Hokkien vernacular, although a great many of the leaders could have spoken equally well in Mandarin and would have used it had all the delegates been able to understand it without interpretation.

The A.C.C.S. Games Teams of Ipoh, who are the champions of the Perak Inter—A.C.S., Sports Meet.



The A.C.S., Ipoh, Debating Team

Eveland Seminary Commencement

The annual graduation exercises of the Eveland Seminary, Singapore, were held on Saturday afternoon, April 13 at the Seminary on Mt. Sophia. The programme was given upstairs. Miss Eva Nelson, Principal, was in charge. The theme of the programme was our duty and privilege as co-labourers with God, and the principal item was a short drama entitled, "Days to Come", presented by the Seminary girls. Miss Eva Murty gave the "Challenge," and several items of music were given by the Seminary Choir and by Miss Liau Nyuk Chin, pianist. Miss Lee Sui Hoi of Malacca was the only graduate this year. The Rev. R. A. Blasdell, District Superintendent and Resident Missionary of Malacca, was present and gave the charge.

A Laugh from the Jungle

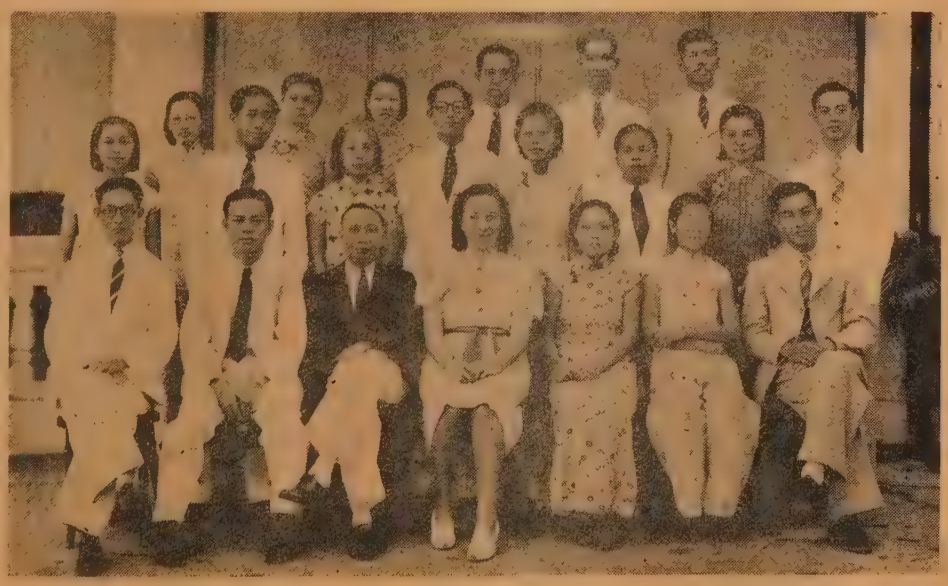
Last September the pastors attending the Annual Chinese Pastors School at Cameron Highlands visited the Home Mission Station for the Sakais at the 15th mile Pahang Road. Our missionary, Mr. Sianturi, keeps a daily record of his work as well as a record of those who visit his station. When the secretary of the Home Missionary Society visited the station a few weeks later he found this notation in the book under the date of September 16th.

"Call of Dr. H. B. Amstutz and the Chinese pastors on their way back from the Highlands."

Then just under this notation on the same day he had written this report:

"4 treated with A.P.C. powder
2 dressed
1 treated with quinine"

Our Ministers and their families, Seremban. The Revs. Reinoehl, Kadirgamar, and Wong Dung Sing, standing.



Courtesy of the "Herald"

Straits Chinese Epworth League Cabinet, Singapore

The Story of Ling Kia Hing

As told by him to H. B. Amstutz

In 1922 and 1923 the Foochow province of Fukien, China, was under the military control of Northern governors. These Northerners did not know the people and ruled them with an iron hand. In 1923 a strong army from Canton invaded Fukien from the south and the people hoped they would be able to drive out the Northerners and wanted them to rule in their stead. The students in the high schools and colleges organized an army to aid the Cantonese and established a military college at which Ling Kia Hing and other young college students were given instruction in the elementary principles of officer training. Mr. Ling, then only 20 years old, was appointed as officer-in-charge of approximately 150 men. Unfortunately just at that time the Cantonese troops withdrew again leaving the province in charge of this small army of students and other volunteers. This little army tried to make a stand but the Northerners soon overwhelmed them.

Photo by H.B.A.

Rev. Ling Kia Hing. (Note bullet scar on his left cheek just under the cheek-bone.)

Student Army engages the Invaders

During this second invasion by the Northerners Mr. Ling was ordered to take his detachment up a river where they joined about 450 other troops and engaged a Northern army. But the discipline of this raw army was very bad and they were soon defeated and had to retreat into the interior almost surrounded by the Northerners. His detachment of students together with another detachment commanded by a trained army officer decided to go to Mingchieng City which was the headquarters of this volunteer army. These students had been fighting and on the march for a long time and were very weary and hungry. They hoped to get some breakfast at Mingchieng while their officers were conferring at headquarters. But when they arrived they found that the headquarters was no longer there and the inhabitants of this city would give them no help and no food. On the other side of this city there was a row of villages and they were told that their headquarters had gone to No. 6 village.

His detachment was now with a larger one totalling about one thousand men. Neither he nor his superior officer were familiar with the terrain but Mr. Ling knew that the road was very dangerous between No. 1 and No. 2 villages. The pathway was very narrow so that the men had to go in single file and they could easily be ambushed from the hills on either side. He asked his superior officer to send two men as spies to discover whether the Northerners had come into that section. Two men were appointed but refused to go. There was no army discipline. Seeing that Mr. Ling was worried this officer decided to break up his detachment into two and allow Mr. Ling's detachment to walk between them. They had gone but a short distance when Mr. Ling saw two soldiers on a hillside evidently watching them. He became very worried about them and asked his bugler to blow them a message. They replied. He was still doubtful and so he asked to have his banners raised. They did not reply. There were many hills about heavily wooded, and, as he discovered later they were full of Northern troops. Suddenly these two soldiers raised a big Northern flag. At once his superior officer together with his men started to run away. But Mr. Ling was very calm and ordered his men to take the hill behind and open fire but they were too late and were almost immediately surrounded by about two hundred Northern soldiers.

Mr. Ling's amazing escapes from death

One soldier aimed point blank at him but missed and hit a woman carrying a baby. He could have escaped at that moment but stayed to help this unfortunate woman. With three of his soldiers he then lay down in the deep grass hoping that they might escape detection; in the meantime he was praying earnestly. They could hear soldiers all around them and for ten minutes they were safe but then another patrol found them. They were tied with ropes and taken to the Northern headquarters nearby and in this place they found six others of their company, nine altogether. One of the Northern officers conducted a sort of court martial, asked them a few questions and condemned all nine to be beheaded. Mr. Ling found it difficult to describe his emotions and said that his lips were constantly moving in prayer. Two of the nine were taken a few steps ahead, asked to kneel and two soldiers with two long swords were ordered to behead them. This was a terrible sight because it took the soldiers between twelve to fifteen blows each

before they had beheaded the first two. No. 3 was next taken and it took an equally ghastly period of time to behead him. The officer in charge became impatient and told his soldiers to shoot No. 4. A total of ten shots was fired before they were satisfied that he was dead. The same was done to Nos. 5, 6, 7 and 8. Mr. Ling happened to be the last in the line. Still bound he was ordered to kneel as the others but instead he sat down and bowed his head continuing to pray, expecting every moment to be killed. Suddenly he was shot from the back, the shot entering just at the base of his skull and coming out on the left cheek just under the cheek bone. He at once lost consciousness.

Soon afterward to his utter surprise he recovered consciousness for he thought he had died. He raised his head to see if he could escape and saw many soldiers at a distance. About a hundred feet away were two guards and he was afraid that his movement had been seen. A group of soldiers with bayonets came along and began to disrobe the corpses and to disembowel these dead men. After they had done this to five they evidently became weary and left. During this time Mr. Ling never ceased praying. Soon another danger came. He was about to get up and run away when another of his comrades, a man who had been shot eighteen times, became conscious and let out a shout. Fortunately this man was not heard. Soon a third group of soldiers came along and it so happened that Mr. Ling, being the last man to be shot, had been left lying on the side of the road or path. These new soldiers likewise had bayonets on their rifles and evidently just for fun were plunging them into these dead bodies. Again he miraculously escaped death for the bayonet that was intended to pierce his left side just missed his body, was entangled in his sweater and went between the second and third fingers of his right hand which was bound under his body. Fortunately he felt no pain and consequently did not move. Again he thought he had an opportunity to run away when still another group of soldiers came along. These men had a lot of fun kicking his body and rolling him over and over and down into a ditch, until they too went away. Then he decided to get up. The other man who had been shot eighteen times also got up and they looked at each other without speaking both thinking they were seeing a ghost. But soon they both got up and began to run down the hill. The other man was in terrible pain but fortunately Mr. Ling felt almost no pain. He did his best to keep the other man quiet and they tried to help each other to untie their ropes but they were too weak. As the other man persisted in groaning and shouting he finally had no recourse but to run away from him. He found himself in deep underbrush and grass and finally from weakness he collapsed and fell into a deep sleep.

His escape and life since

Sometime later he awoke to find some villagers standing about and he asked them to untie his ropes and also asked them for food. Unfortunately they had no food whatsoever it having all been taken or stolen by the Northern soldiers. One man found an olive for him but his mouth was too swollen and he could not eat it. He asked them if there was a church in the neighbourhood but they were afraid to answer his question. Seeing a stream nearby he went there and washed the blood from his head and hands and then fortunately saw the church building nearby. To his great surprise he found the pastor of the church was from his own home village in Kutien.

The Methodist Superintendent of that district came to visit him and having heard his story and how he had been so miraculously saved half a dozen times from death persuaded him to go into the service of God. Mr. Ling then returned to his home and completed his Middle School work and then taught there for two years. Having heard about Sarawak, Borneo, he came there in 1927 and taught for a few years and has since then been a pastor.

Mr. and Mrs. V. Rajaratnam and wedding party at the Wesley Church, Kuala Lumpur

Mr. and Mrs. Ong Bee Kok. Mr. Ong is the president of the Telok Ayer Epworth League, Singapore.

Mr. S. M. Siantoeri in the garden of his home at the 15th Mile on the Pahang Road, Cameron Highlands.

First Baptismal Service for Perak Sakais at the 15th Mile, Pahang Road, Tapah, on the 16th of June, 1940

By S. M. SIANTOERI, *Missionary-in-charge*

"To-oo-oot! To-oo-oot! To-oo-oot!" said a motor car as we heard it stop at the junction to our station while my Sakai friends and I were in the very heat of a fine discussion concerning Christian baptism. I looked at my watch. It was five minutes to eleven in the morning, just about time to start our Service of Worship. We knew the car's horn was announcing the arrival of our Supervisor, the Rev. D. P. Coole of Kampar, who was coming to administer the Sacrament of Baptism to my two young Sakai pupils. A few minutes later the Rev. D. P. Coole appeared in person accompanied by Mr. Wong Hean Kim, the Hon. Treasurer of the Home Missionary Society.

When all those Sakais who were expected to attend were assembled together, the call to worship was made by the preacher. Bah Bau, one of the boys, stepped forward to the altar to lead us in the Malay language in the singing of the hymn, "Jesus Calls Us O'er the Tumult" while the preacher was at the organ. This was followed with a prayer for that occasion by Bah Muris, one of the two boys who were to be baptized. Bah Puru then gave a very stirring message on the real meaning of Christianity and Christian baptism.

After another prayer by Siantoeri and the singing of the hymn, "Guide Me O Thou Great Jehovah" in Malay led by Bah Bau, Bah Puru and Bah Muris came to the altar to receive the Sacrament of Baptism. Two other boys would have also been baptized together with these two young men had it not been for some reasons which compelled them to wait for some other convenient time. I sincerely hope it will not be long when these two other boys are granted what they are longing for. Samuel and Daniel Siantoeri were also presented at the altar for infant baptism.

After the two boys were questioned in regard to their faith, according to our Methodist Discipline, they knelt down to receive the Sacrament of Baptism which was administered by the Rev. D. P. Coole. At this solemn juncture, the missionary was full of exceeding joy and greatly moved as he saw his pupils, the first fruits of his seven years labour, publicly make their pledge to become disciples of our Lord and Master Jesus Christ. Immediately after they were baptized they sang a special song, "O Jesus I have Promised to Serve Thee to the End" assisted by Bah Bau and the missionary.

After a prayer by Siantoeri the benediction was pronounced by the Rev. D. P. Coole and the service was brought to a close.

The late Mr. Leong Sin Nam, J.P., M.S.C., M.C.H., O.B.E., tin miner and philanthropist, a great benefactor to the Methodist Schools in Perak.

The cast of "Lady Precious Stream" produced by the Methodist Girls School, Singapore.

The 14th All Malaya Institute at Ipoh last April.

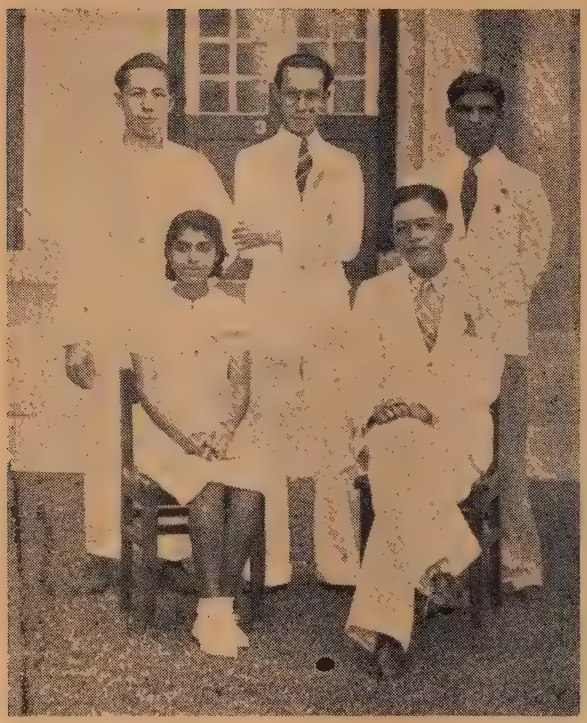
Rev. E. S. Lau, B.A. B.D., Dean of the Institute

League Presidents who attended the Institute

The Institute

An event of great religious signficance was celebrated at Ipoh from April 20th to 24th, 1940, when Epworth Leaguers numbering over 380 from all centres in Malaya congregated in the Anglo-Chinese School to hold the All-Malayan Jubilee Institute.

Malayan Leagues Prosper



Executive Committee of the Singapore District Epworth League

Singapore District Offers Excellent Programme

Under the auspices of the Singapore District Epworth League a programme for "Youth in Christian Churches" will be given every Monday evening beginning with October 7th and running through November 11th. Five classes are being offered as follows:

Christian Leadership.....Mr. T. R. Doraisamy
Devotional Department.....Rev. Tyler Thompson
Evangelism.....Rev. Chew Hock Hin
Social Service.....Mr. Lee Teck Hock
Recreation & Culture.....Mrs. H. B. Amstutz and Miss V. G. Johnson

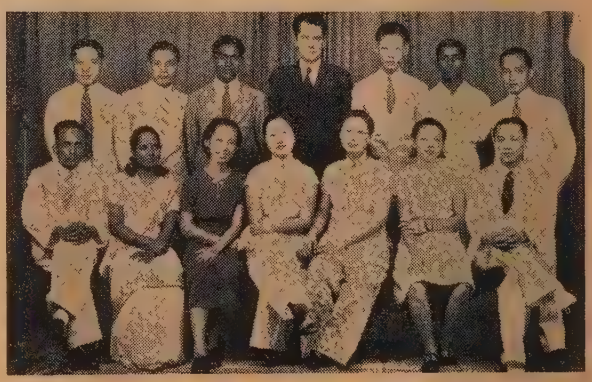
Each evening there will likewise be a lecture, the subjects and speakers are as follows:

Youth and Christian Ideals.....Dr. H. B. Amstutz
Opportunities of Evangelism by Young People.....Dr. R. L. Archer
Christian Youth in Inter-Church Fellowship.....Rev. T. Campbell Gibson
Possessing Our Religious Heritage.....Rev. E. S. Lau
Youth and Christian Stewardship.....Rev. A. J. Bennitt

The time table will be as follows:

6.00—6.50 Classes and Discussion
7.00—7.30 Lectures

This series of lectures and classes will be held in the Wesley Church and Church Hall. The registration is 50 cents, which is to cover expenses for refreshments, printing, stationery and rentals. The programme has been organized by Mr. Chee Seng Kee, President of the Singapore District, and Mr. Thio Cheng Guan, Secretary.



The Klang Union Epworth League Cabinet for 1940

Kuala Lumpur Wesley League Cabinet

Junior and Senior Leagues of Kuantan 1940

The Foochow Epworth League at their picnic

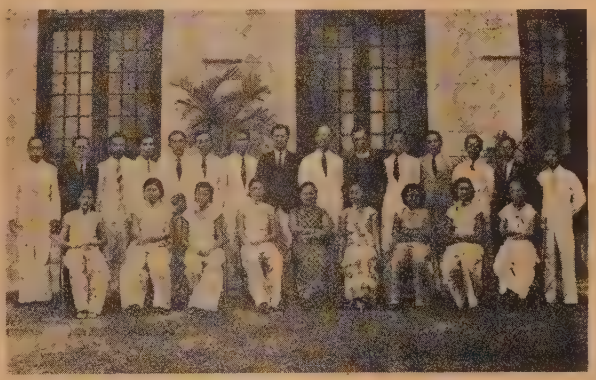
An exciting moment during the Singapore District Sports Day events

Sports and Youth Rally

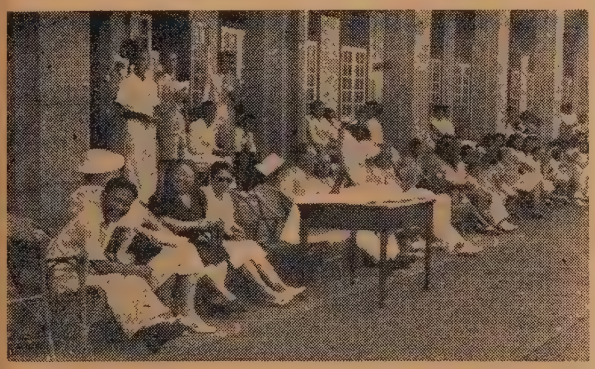
By Thio Cheng Guan, *Secretary Singapore District.*

In an attempt to bring the Epworth League—the young people's organisation in The Methodist Church—more to the notice of the young people who are not connected with any of our churches in the city, and with a view to getting together in a spirit of wholesome fellowship—competitive yet friendly, the Singapore District Epworth League held its 1st Sports and Youth Rally on Saturday, 7th September, 1940 at Victoria School Ground (by kind permission of the Headmaster) when over 350 Epworth Leaguers and friends were present.

Although it was the initial function of its kind to be attempted by the District League, it turned out to be a great success.



1940 Cabinet of the Penang Chinese Epworth League



Visitors enjoying the District Sports, Singapore

Resourceful Taiping Epworthians Celebrate Jubilee

By Miss Teh Kheng Swan

Twenty-five years of Epworth League achievements and progress were commemorated by the Taiping Union Epworth League. There was one week brimful of activities, such as Lantern Slide Service, Games Tournament, Spelling Bee, an Anniversary Tea and Tableaux.

Anniversary Service

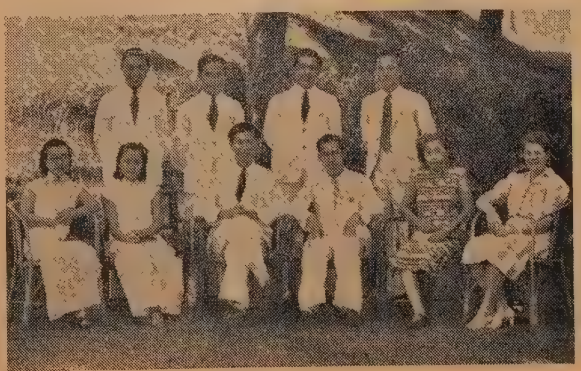
At this inspiring service many Tableaux traced the history of the Methodist Church and the Epworth League since its beginning on May 14th 1889 in Ohio.

Kuala Lumpur District Epworth League

By G. S. Arumugam

The Kuala Lumpur District Epworth League Committee held a successful District Committee meeting on Saturday 14th September, 1940 at 4.30 p.m. at the Methodist Boys' School Library room Kuala Lumpur.

It was unanimously decided to hold an Epworth League Rally at the Kuala Lumpur Methodist Boys' School grounds on Wednesday 30th October, 1940. Elaborate plans were made for a full day programme.



The Kuala Lumpur Chinese League Cabinet for 1940.

Featuring Lady Treacher Girls' School, Taiping

Building in which the School has been partially housed many years

Amah waiting to bring her charge home from school

LADY TREACHER GIRLS' SCHOOL

The Lady Treacher Girls' School which has been housed for so many years in its present small buildings is soon to have a fine new building, which will be a credit to the school and the community. The new school building will have twelve class rooms, an Art Room, a Library, a Domestic Science Room. a Primary Music Room, Teacher's Rest Room, Office, an Assembly Hall, a Tiffin Shed and Sanitary Installations.

The History of the Lady Treacher Girls' School dates back to 1898 when Mrs. Douglas, the wife of a Government official, with an introduction from the British Resident in Taiping, interviewed Bishop Thoburn of the Methodist Mission as to the possibility of the Methodist Mission taking over the Government Girls' School in Taiping.

After the Methodist Mission took over the school, it was named Lady Treacher Girls' School in honour of the wife of the British Resident. Sir William Treacher. Lady Treacher. Lady Rodger, Mrs. Douglas and wives of other Government officials living in Taiping, took a keen interest in the school and were a great help to Mrs. Curtis who was appointed the first Principal of the Lady Treacher Girls' School after the school was taken over by the Methodist Mission.

The influence of the Lady Treacher Girls' School is felt not only throughout Malaya but beyond its borders, for its former students are now widely scattered. At present some of the former students are teaching in Government English and Malay Schools, in Grant-in-Aid Schools and in Chinese Schools. Many of its former students are in the Medical Department of Malaya, giving valuable service.

OUR CONCERT

Thursday saw the Town Hall invaded by groups of children and adults to see the wonderful Lady Treacher Girls' School concert, which was held in aid of our school Building Fund. It was given on three successive nights, two of which were held at Taiping, while the third was held at Kuala Kangsar in the Clifford School Hall, when the Sultan of Perak was present.

The curtain opened amidst loud applause from the eager boys. It yielded a scene beautiful with the green of ferns and palm leaves which made the stage look like a cool green Fairyland. But the spectators soon forgot the scene as their eyes alighted upon the neat rows of pretty girls in white, lighted up with smiles like yellow sunshine with tinsels around their heads.

The Fairies—King Cole and Queen of Hearts in the "Mother Hubbard" health play

Two Butterflies in the Operetta

The cast of the Operetta "Cinderella in Flowerland"

The Girls Guide Company.

Lady Treacher
Girls' School,
Taiping, Perak.

The Wesley Church, dedicated in 1936 and used by the School for its chapel services

The Net Ball Team in front of Crandon Home

Here and There in Malayan Methodism

New Anglo Chinese School building at Sungei Siput, Perak

Opening of A.C.S., Sungei Siput

His Highness the Sultan of Perak performed the opening ceremony of the new buildings of the Anglo Chinese School of the Methodist Mission at Sungei Siput on August 8th 1940, by unveiling a tablet to commemorate the occasion.

On his arrival, His Highness the Sultan, was met by Mr. R. Kesselring. His Highness then inspected the Guard of Honour furnished by the Boy Scouts, Girl Guides and Cub Pack of the School. Dr. Archer formally presented the school buildings to the Sultan who then unveiled the tablet.

At the tea party, Mr. Kesselring, in welcoming His Highness the Sultan and other guests, briefly recapitulated the history of the school and introduced the donors.

Dr. R. L. Archer, who spoke next, said "I want to especially express on behalf of Bishop Lee and the Methodist Mission our appreciation of what has taken place in the erection of this building.

We appreciate very highly the loyal support given to us by His Highness and by the officers of His Government and the support given to us by this community.

Many of you know that there are several such schools as these stretching from the north to the south of this Peninsula. During the past fifty-five years the records maintained by our schools will back us when we say, that it is our hope that such institutions as these will be like fountains out of which new life and better life may flow, and that those who come to these halls for instruction may go out to be better citizens, and lead fuller and ideal lives according to the standards of Life."

His Highness the Sultan, after thanking the school authorities for the welcome they had extended to him said, "It gives me peculiar pleasure in being here. I say peculiar pleasure because I am one of the Old Boys of one of the Anglo Chinese Schools in Perak, and so the boys of this school, I hope, will look to me and count me as one

H.H. the Sultan of Perak with Mr. Kesselring after inspecting the Guard of Honour

Photo by Reinoehl

Malay boatmen navigating a long boat through the rapids of the Jelai River while taking the Revs. B. Baughman and W. S. Reinoehl to the Home Missionary station in Pahang

of their school mates. I do hope that this fine school and the boys will live up to and maintain the glorious traditions set up by the Anglo Chinese Schools in the State." His Highness then went on to give a few words of advice to the students.

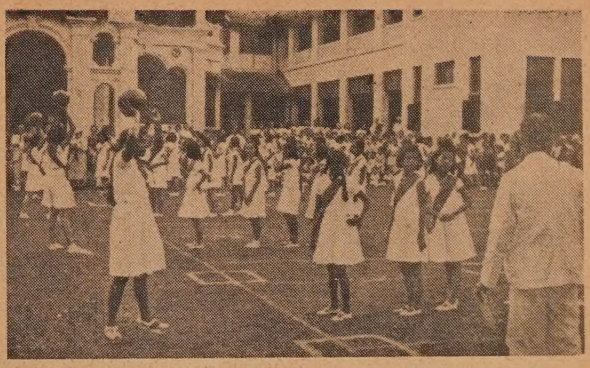
Photo by Sabapathy

Mr. and Mrs. Ralph Kesselring, Jean Elinor and Ruth Mary, who went on leave last August and are now at the University of Chicago.

The New Seminary

In January, during the sessions of the Malaya Annual Conference, the merger of the Eveland Seminary and the Jean Hamilton Training School was approved. With the Eveland Seminary year closing in April it seemed wise to wait until the beginning of the new school year. Thus last May the new Seminary opened with an enrolment of 12 young women and two young men.

The libraries of the two schools have been combined and the bookcases line the walls of the large classroom on the ground floor of the Eveland Seminary building at No. 7, Mt. Sophia, Singapore. Extra classroom accommodation has been made in an adjacent room on the ground floor and on the veranda on the first floor. New tables and chairs with arms for writing have been added; extra black-boards and an excellent set of maps hang on one side; a new lighting system has been installed. The living-room upstairs has been converted into a chapel where the students meet for their morning devotional exercises.

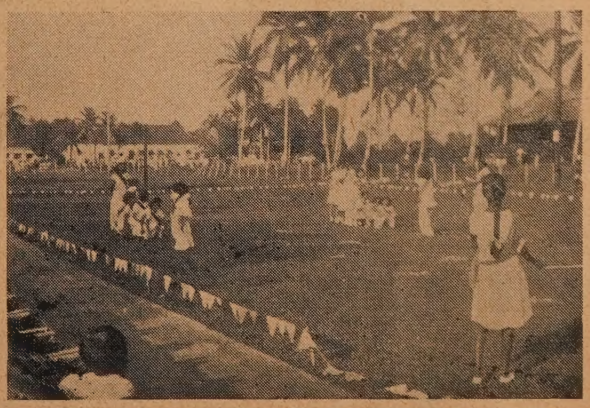


Anglo Chinese Girls School Sports, Penang

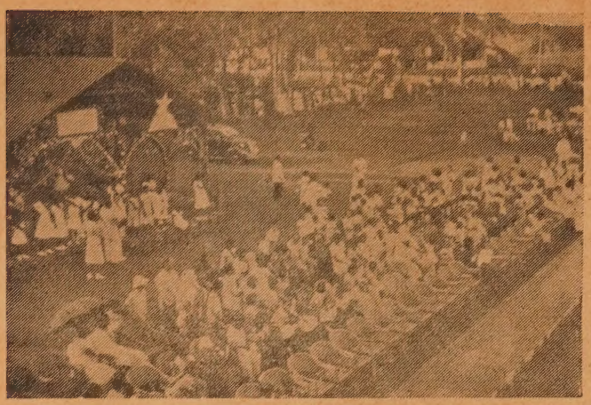
Once a week an outside speaker is invited to conduct these devotions.

The administrative work is done by Miss Eva Nelson and Dr. H. B. Amstutz, principals of the two schools. This term Miss Nelson is teaching courses in Psychology and Sociology and she also supervises the Religious Education work of the students. Dr. Amstutz is taking all the students in "The History of Methodism." The School is fortunate in being able to have on its faculty well-trained and very able teachers: Mrs. Checha Davies teaches "The Religions of Mankind;" Mrs. A. A. Sandoshan has a course on "General World History;" Mrs. H. F. Kuehn is giving a "Survey of the New Testament;" Mrs. H. B. Amstutz teaches both "Story Telling" and "Public Speaking;" Miss F. Knight directs their recreational and physical programme; the Rev. Cheng Shen Chu (A Presbyterian Minister) teaches advanced Mandarin while the elementary class is taken by Miss Hwang Kuan Eng, one of the students.

Beginning with this term the School has begun two night classes, the first being taught by the Rev. S. M. Thevathasan on the subject "Personality Development," and the second by the Rev. H. F. Kuehn on "The Church in History." The response to these evening classes has been excellent, a total of 17 students having enrolled besides students already in the Seminary. These evening students represent the Indian and Chinese communities as well as H.M. Forces.



A scene from the Sports Day Events of the Methodist Girls School, Kuantan



Guests at the Methodist Girls School Sports, Kuantan

One of the famous limestone cliffs around Ipoh

Children's Day at Wesley

Wesley Church, Singapore, has for many years made a great deal of its Children's Day programme. On July 28 services appropriate to the day were held both in the morning and in the evening. In the morning the Sunday School and the Morning Service of Worship were combined, after the usual Wesley custom, into a beautiful programme held in the Wesley Hall. The rich and varied service centered in a dramatic pageant entitled "Who Bids?" wherein Pleasure, Wealth, Fame and Christian Service successively presented their claims upon Youth.

The evening service was the regular Broadcast over the Singapore Broadcasting Station. To this service had been invited the combined children's choirs of four of the Singapore Methodist churches: Paya Lebar, Geylang English congregation, Straits Chinese and Wesley. All of these choirs had been trained and were directed by Mr. and Mrs. Paul E. Thomas. They sang two anthems by Bach—"My Heart Ever Faithful" and "Jesu, Joy of Man's Desire"—and also the responses and incidental music for the service. Their singing, which showed careful training, was very impressive and the way they entered into the service made a genuine contribution to the atmosphere of worship. Dr. H. B. Amstutz spoke on the subject "Choosing your Memories" and directed his sermon particularly to the children's choir and the young people present.

This great choir made a most impressive sight. All of the church furniture had been removed except the pulpit. A raised platform had been placed at the back so that the children sat on three levels in the chancel. The 120 boys and girls who were present completely filled the chancel from within the communion rail to the back of the chancel. Mrs. Thomas played the organ recital preceding the service and was the organist for the service.

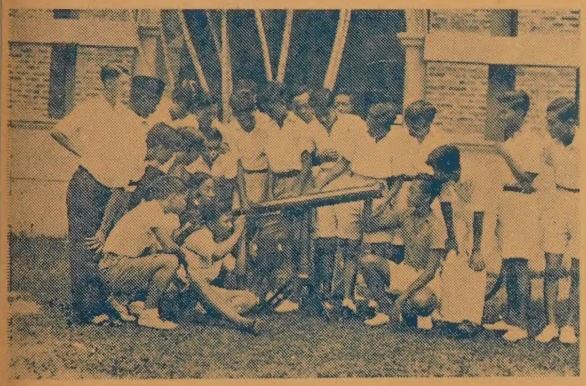
Courtesy of the Straits Times

The Combined Junior or Children's Choirs of the Wesley, Geylang (English), Paya Lebar and Straits Churches, Singapore, which took part in the Evening Service of Worship, in the Wesley Church, on Sunday July 28th. These choirs are under the direction of Mr. and Mrs. Paul E. Thomas. The Service was broadcast by the Singapore Station.

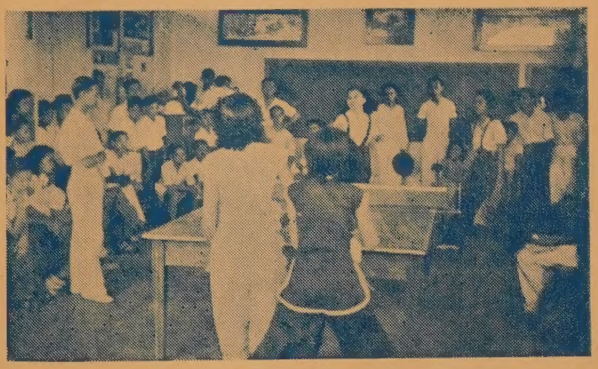
Perak Inter-School Girls' Sports

Scouts from the A.C.S., Ipoh, taking their First Class Tests under the supervision of the their District Scout Master, Mr. F. G. H. Parry.

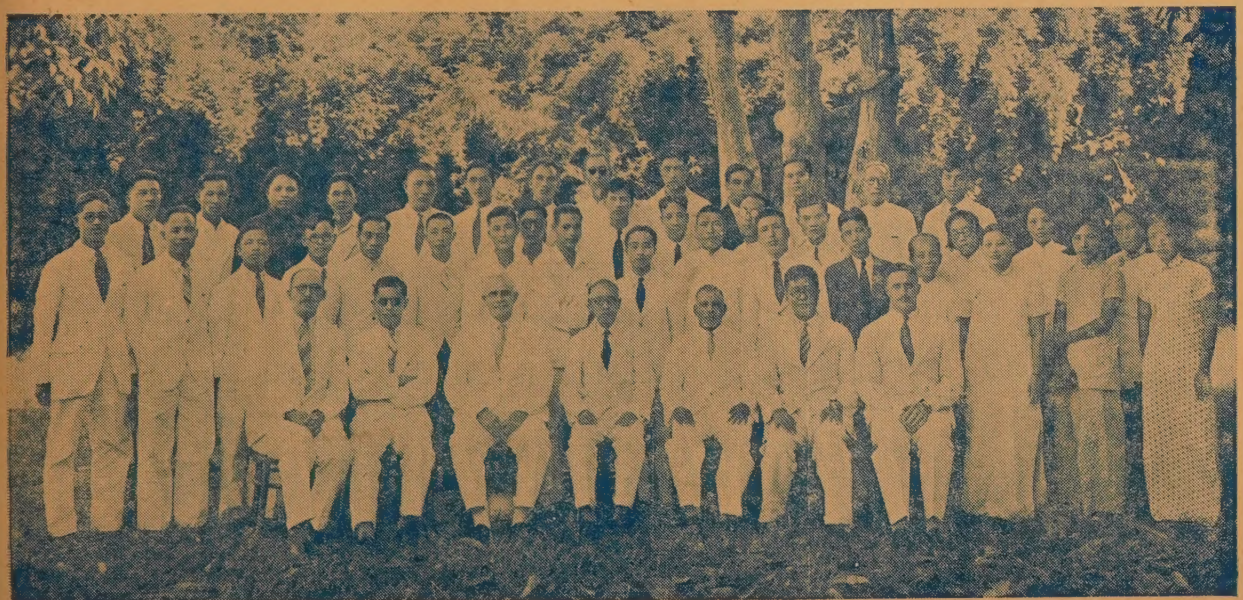
Kampar—Sitiawan Net Ball Finals



An Ipoh, A.C.S. science class demonstrating the new telescope



Kampar—Ipoh Table Tennis Doubles Finals



The Pastors, Bible Women, Faculty and Hosts of the Sibu, Sarawak, Borneo, School of Ministerial Training

Special Home Edition of the Malaysia Mess

Photo

A bird's-eye view of part of Singapore's most densely populated Chinese Section showing on extreme left the spire of the Cathedral, next the dome of the new Supreme Court Building, then the China Building with tower of the Victoria Memorial Hall back of it, and on the right the new Post Office behind other office buildings.

Printed at the Malaya Publishing House Ltd. Singapore.